

THE Nonconformist and Independent

NEW SERIES, No. 3, Vol. I.]

THURSDAY, JANUARY 15, 1880.

[REGISTERED FOR TRANSMISSION ABROAD.]

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THE TESTIMONIAL to the Rev. H. J. BEVIS, of Ramsgate, on his retirement from the Pastorate of the Congregational Church.—The LIST of SUBSCRIPTIONS, which now amount to upwards of £680, will CLOSE on the 31st instant. Further subscriptions will be thankfully received by Sir W. M. Coghlan, K.C.B., Treasurer of the Fund; by the Deacons, Messrs. Spain, Blackburn, and Fells; or by M. JACKSON, Hon. Sec. The Vale, Ramsgate, January 13, 1880.

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THE
Nonconformist and Independent.
THURSDAY, JANUARY 15, 1880.

CHRISTIAN UNION AS A POWER.

THERE is not much practical use in inquiring whether Nonconformists occupy a better position in the present day than they did in the days of our fathers. It is admitted on all hands that there is room for improvement, and careful observers would probably find, on comparing notes, that there is substantial agreement as to the particulars in which a change for the better is desirable. Zeal, priceless in itself, as the warmth that attests and guards vitality, is too often squandered in petty rivalries, and work that ought to be done by some one of the Free Churches in a large and generous spirit for CHRIST, for England, for the good old cause, is bungled by half-a-dozen competing sects. Buildings are multiplied to an extent which suggests that Christians, instead of astonishing the world by the glow of their loving unity, are failing even in those social instincts which enable men to act in concert, and emulating the habits of solitary wasps; while, to say the least, much remains to be learned in the more difficult, but far more beneficial, art of spending money in a way which will promote the rearing of spiritual temples, the development of the powers of the mind, the furnishing of a liberal and elevating culture and an adequate livelihood to those who minister at the altar. It is too frequently found that rich men, who are no niggards of their worldly goods when the temporal wants of the churches are laid before them, yet grudge their sons to minister in spiritual things. What is still more serious, young men of talent are themselves apt to find little to impress them in Nonconformity, little to evoke their reverent enthusiasm, and either glide into the official Church, or betake themselves to business, or listen to one or other of the siren voices, charming in the name of science and philosophy, which in these days allure them from the faith.

Enough. We shall dwell no longer on the shadow side. There is little in the aspects of the situation to depress us, but quite sufficient to enforce sober-mindedness, and to suggest earnest consideration of the available elements of Nonconformist strength. The first and most important of all, it would not be our part to do more than refer to. The intensest vitality of English Dissent, from the days of the Lollards downwards, has been dependent on clear recognition of the supreme authority and preciousness of the inner light, the spiritual communion between God and the soul; and even when we speak of learning, refinement, converse with books, as of value in the preparation of ministers, we ought never to relax the persuasion that these can be but helps, and that the essential of essentials towards a man being an efficient pastor is that the candle of the Lord be kindled in his own soul. Nevertheless, as spiritual illumination and grovelling ignorance are sometimes not far asunder, it is right and safe to cherish an intelligent regard for mental cultivation. The extreme of infantile asceticism and superstition, in the Roman and Anglican communions, ought to set manlier bodies on their guard against the no less objectionable extreme of a puling pietism that dreads the light. The movement which has begun for the elevation of Nonconformist education generally, and for the improvement of our colleges in particular, deserves ardent support.

There can, in the next place, be no reasonable doubt that the realisation of a common sentiment, a common enthusiasm, throughout the various divisions of the Nonconformist array, would tend immensely both to cheer the rank and file of the ministry and membership, and to secure the adhesion of young men of ability. *Fas est et ab hoste doceri*: if it is an undeniable fact that the Church of Rome and our own State Church have derived vast reinforcement from any particular influence, Nonconformists ought clearly to ask whether they cannot avail themselves of the same strengthening and inspiring power, without the adulterating ingredients that may, in those other instances, have been combined with it. Now it is a fact, make of it what we choose, that the Church of Rome has owed that vitality and that prevalence, which have so often been wondered at, more to her unity than to any other influence. We may deplore that unity if we like; we may point out its flaws; but the circumstance that, without appeal to the power of the sword, Rome does manage to diffuse and maintain from Santiago to St. Peter's a sense of citizenship in one spiritual kingdom, is to the Church of Rome a practically incalculable source of strength. The famous argument of BOSSUET was fundamentally an appeal to that grand Christian instinct which finds in the Gospel, if it finds nothing else, a promise of

unity and brotherhood. In the State Church of England there has been a mimicry, in some aspects a rather pitiful mimicry, of the Church unity of Rome; but no one can have considered the history of our Establishment since 1835 without feeling that there must have been some tremendous force at the heart of that movement which, though imitative at best, and in the face of countless hindrances, has quelled Low Churchmen on this hand, and Broad Churchmen on that, and seems now to bid defiance alike to the bishops, and the people, and the law.

We are not required, we are not permitted, to go out of the world, even in building up the kingdom of CHRIST. We must take men as we find them; and it is our duty to ask what have we, as Nonconformists, to show to the world, and to set before our own young men in particular, by way of counterpart to that Church unity, which, in the Romish and Anglican bodies, is so mighty a force. There is no difficulty in replying, but it is of great moment that we should all be habitually familiar with the reply that can be rendered. Nonconformists claim to represent Christian unity in its finest essence, shredding away from Catholic truth the mischievous excrescences of superstition with which Rome has overlaid it, and purifying and elevating the Christian spirit which, in the State Church of England, has been ensnared into servility and Erastianism. This unity, while not necessarily alien to such ecclesiastical forms as are consistent with New Testament principles, is not absolutely dependent upon ecclesiastical organisation. It consists rather in unity of aim to bring the world into subjection to righteousness, into the law and the liberty of the King of righteousness. It consists in an enthusiasm for the good; for the bettering of mankind; for the improvement of the political institutions and social usages of our own country; for the alleviation of misery, and the increase of happiness in every class. This common enthusiasm will, to a great extent, be militant. The Christian is assuredly a soldier, only his armour is to be spiritual, and he is to overcome evil with good. The militancy of the Puritans—though they may have sometimes been a little too ready to appeal to the cold iron—is a perennial feature in the progress of the Church of CHRIST, perennial, at least, until the kingdoms of the world have become the kingdoms of God and of His CHRIST. The dominion of the saints is no mere phrase; it means that, if there is a good thing to be done, the saints are to do it, irrespectively of the contradictions of sinners; if there is a wrong to be repaired, the saints are to give the world no rest until it is repaired. Within the imperative duties of Christian militancy at this moment, it is included to protest against the countless evils of Establishment, but the war ought to be carried on with the magnanimity of those who fight for principles, and must not be allowed to degenerate into denominational jealousy or personal rancour. To spite a poor proud priest here and there is a pitiful triumph; to persuade State Churchmen, by calm and kindly reasoning, that it would be good for them to be free, to point out to the genuine Protestants of the Establishment that they are endangering the Protestant cause, and to the bold searchers for truth among the Broad Churchmen that the kingdom of CHRIST is nothing if not spiritual, nothing if a mere part of the political machinery of the realm—this would indeed be Christian warfare and Christian success. To the outside world of unbelieving philosophy also, the Nonconformists of England, viewed as brethren in the great unity of CHRIST's Church, have much to say. It is their privilege to offer a centre and rallying point, neither superstitious nor merely political, for the high-minded Liberalism of Europe. We know it for a fact that some of the best representative minds of that Liberalism are hungering and thirsting after righteousness, and ardently desirous, amid the scorching drought of Atheism, to reach some oasis of religious faith where the wells are not poisoned with superstition. God grant that the descendants of MILTON and OWEN, of BAXTER and BUNYAN, may be able to find them such!

MODERN POLYTHEISM IN MORALS.

THE Executive Committee of the Church of England Temperance Society wrote last month to the Bishop of PETERBOROUGH with a view to persuade him to "urge upon the clergy of his diocese the observance of a special day of humiliation and intercession." On the 2nd of January the Bishop replies in a letter, giving the Executive Committee some of the reasons why he will neither observe a special fast himself on the first day of Lent, in their sense, nor try to make any one else observe it. These reasons, in brief, are that the Bishop sees no advantage in urging temperate people to humiliate themselves for the sins of drunkards; that the proposed service would assume that intemperance is so manifestly the great and

special sin of our nation that it needs to be singled out as the one for which, above all others, we should humble ourselves before God; and that the observation of such a fast would help to spread the impression that the sin of intemperance is just now greatly on the increase, which the Bishop does not believe to be in accordance with the facts.

Bishop MAGEE has shown the same fibre in this reply which was manifest in his manful attack in the House of Lords on Purchase in the Church; indeed, we think he may be ranked as the second most outspoken bishop on the bench—the first being, of course, the Bishop of MANCHESTER. Courage is the rarest quality among prelates. They are themselves symbols of ceremony and tradition; and when they really smite humbug in earnest they deserve national support.

The treatment of moral questions in England is very curious. The ancient Christian method of training to virtue as a living whole, by individual culture, and by the disciplined use of things lawful, seems to be more and more giving way to the action of powerful organisations, each of which undertakes the general prevention of some particular vice, and promotion of the perfect form of the opposite excellence. Thus we have total abstinence societies, which superintend human conduct in relation to alcoholic liquors; anti-tobacco societies, which concern themselves with our duty in relation to narcotics; societies for the abolition of capital punishment, and for the prevention of cruelty to animals; charity organisation societies, anti-vivisection societies, anti-vaccination societies, and many others. Nearly all of these institutions possess a staff of generals, officials, and lecturers, and a list of subscribers who expect something to be done for their money. The risk, therefore, is imminent, that in order to justify their own existence, as well as to gratify their zeal, the officials will be tempted into a tone of exaggeration; their favourite vice or virtue will, in most cases, be somewhat heightened in colour or in magnitude at the expense of truth and proportion. A considerable phosphoric bogey must be dressed up in order to persuade the supporters of the necessity of organisation for suppressing him. It becomes a question whether this polytheistic mode of setting up separate shrines for the different virtues is favourable to virtue as a whole, and especially to truth and justice. There seems no small danger that an element of statistical insincerity may gradually poison our national thinking on moral questions; that we shall learn at last to look on facts only through tinted spectacles specially supplied for the purpose by the appropriate authorities; that we shall, in our zeal against drunkenness, or vaccination, or vivisection, or capital punishment, or war, or bribery, or deceptive pauperism, come to forget the claims of liberty, the right of lawfully using the gifts of Providence, and the necessity of executing justice, enduring temptation, and maintaining truth.

And there is still another danger. Whenever you exaggerate your case you weaken it—you weaken one of the principal motives to amendment of life. If you exaggerate in statistics, either positively or comparatively, you are soon found out. Your vast amounts or totals are analysed and explained, and then the weaker souls imagine that the cause of virtue is not so strong as it appeared. Or, if you exaggerate in your moral standards—as, for example, by representing water-drinking, without any other recommendation of character, as a mark of goodness, or by treating a careful and temperate consumer of food or drink as a glutton or an intemperate person; or, as was common in early times, if you represent a dirty monk or a bleared-eyed melancholy nun as *ipso facto* holier people than their married relations, you not only lose your end in the promotion of saintly virtue, but you distinctly provoke violent reactionary self-indulgence in those who never hear from you moderate counsels, and who cannot even affect your "angelic" standards of excellence. The apostles of Christ all left the world warning His disciples against the apostacy which would come in with exaggerations of morality; such as forbidding to marry, and commanding to abstain from aliments which God created to be received with thankfulness. We are not yet out of the wood. We are pestered both with the accumulated exaggerations and reactions of Romanism, and with those of Protestantism. A day of humiliation might well be observed by all England in order to review our patch-work policy in moral education, and to resolve on a more systematic, intelligent, and harmonious treatment for the future. Much of our strength seems to be expended in totally prohibiting things in themselves lawful, if lawfully used, and in reproving the advocates of old fashioned and moderate doctrines of repression. In one department alone how vast is the loss of moral influence in favour of temperance, occasioned by the insane endeavour of the less judicious teetotallers to

silence the voices of moderate consumers as teachers of moderation. The widely expressed contempt for "moderation" has practically silenced habitual testimony against intemperance in nearly all except total-abstinence pulpits, while in those pulpits themselves the extreme position taken by the preacher renders it doubly difficult for him to touch on the question in mixed congregations. We believe, accordingly, that there never was a time when there were fewer earnest warnings delivered from the pulpit and the school-desk against drunkenness and the habits which lead to it, than during the last twenty-five years, and the result is partly seen in the reckless indulgence of the people. The most effectual means of destroying common morality in the mass of a nation is to set up a standard of excellence beyond that which God absolutely requires, and then to denounce all teachers who do not come up to high-water mark. The result will infallibly be a general neglect of instruction in the matter, and an outbreak of unbridled passion.

Whether we are right in thus thinking or not, certainly nothing is more remarkable in modern society than the little account made of goodness and ability as such, apart from some speciality in morals or ecclesiasticism. A man may be catholic in his religious sympathies, strictly temperate and peaceable, and earnestly desirous of doing good to his neighbours, yet if he hold himself free from ecclesiastical entanglement, and from these organisations devoted to the repression of particular vices, if he maintain that close social union with Christians of his own locality, of partly different views, is of more importance than organic union with people at a distance, even if they entirely agree with his beliefs, why he is passed by as an impracticable theorist. Indeed, we are all much victimised in our individual liberty and social position by the new agencies which have taken in hand the moral reform of England. We see that at length some of them wish to set in motion the great Church machinery in support of their operations, to ring a muffled peal in Lent, and proclaim a grand humiliation day because some thousands of Churchmen drink a great deal more than is good for them. Bishop Magee has rendered national service in publicly refusing to obey the Tartuffes of Protestantism. Few things are more needed than a similar and general determination on the part of individual men to shake off the dictation of special organisations. The Liberal party of late years has lost its working unity and authority chiefly through their perverseness. Every election shows the results of the obstinate pertinacity of worthy men who are "against vaccination," or "against vivisection," or against the imprisonment of lying claimants, or some other real or imaginary evil, and who will lock the wheels of all progress, rather than not see their pet aversion extinguished by their own beetle-powder or rat's-bane.

A STORY OF A PAUPER'S APRON.

THE Archt shop of Canterbury's "reverent" consumption of the stale, but consecrated, Bordesley wafer, has not been long without imitation; only the imitation is, as is frequently the case, somewhat of a caricature of the original. And the scene of the performance is, not an archiepiscopal chapel, but the Workhouse at Horsham, and the performer is that very humble ecclesiastic, the Workhouse Chaplain.

According to a report in the *Horsham Advertiser*, the Master of the Workhouse reported to the guardians that, on lately going the round of the rooms, he saw a woman with "a dilapidated apron," and, on asking what had become of the piece which had been cut out of it, he was told that the Rev. J. F. Cole, the Chaplain, in administering the sacrament, had spilled a drop of wine on her apron; that he wanted to take it away, but, on the woman's refusal, he cut the piece out and carried it away; stating that it was consecrated wine, and he must put it in a box in the church. "The Master wished to know what he was to do about it; for if the Chaplain administered the sacrament to a feeble old woman in bed, she might spill some of the wine, and perhaps the Chaplain would cut, or want to carry off, the bed." And to that serio-comic suggestion he added the statement that, if the damage had been wilfully done by a pauper, he should have taken the case before a magistrate.

The guardians appear to have found amusement in the case, and nothing more. One of them asked the master if he meant that any person with common sense did such a thing for such a reason. Another suggested that the rest of the apron should be sent to the parson, with a request that he would send back a new one. The chairman, however, "deprecated bringing sacred things into contempt," and another guardian moved that the Board should take no notice of the matter, and that the reporters should be asked to ignore it. Both suggestions, however, were overruled; on the ground that the clothes were public property, and that the ratepayers

had a right to know what became of them. Ultimately, it was resolved that the Chaplain should be informed that if such a thing happened again the Board would take serious notice of it, and then the matter dropped, "amid the irreverent laughter of the guardians."

Mr. Cole has given, in the *Sussex Daily Post*, his version of the incident, and as he complains of misrepresentation, and had no opportunity of speaking for himself before the guardians, his explanations deserve careful attention. Well, what do they amount to?

First, it was not he himself, but the woman, who spilled the wine. Second, it was not a "drop," but a considerable quantity. Third, that this caused the woman "much agitation and distress." Fourth, that "in regard to the reverence with which our Church orders any remains of the consecrated elements to be treated, and having ascertained that the apron was worn out and useless, it appeared to me the best thing was to destroy the portion on which the consecrated wine was spilled, which accordingly I did, in the presence of the porter, before I left the house." Finally, he told the poor woman that if anything was said about it by the master or matron, he "would gladly pay whatever might be charged for the article in question."

The Chaplain adds a *naïve* comment on these facts. He complains that he should have been held up to ridicule for doing "what no clergyman would think of doing"—viz., taking "the piece of the article on which the wine was spilled to the church to lock it up in a box;" and he cites this as "only another instance of the injustice of forming an opinion as to the conduct of any one without hearing the accused; especially when, as in this instance, the accuser is a Dissenter, and the accused a clergyman of the Church of England."

So that the Chaplain admits everything that is material, and denies only what is altogether unimportant in the case. He admits, and appears to be quite unconscious of the importance of the admission, that he has sanctioned the grossly superstitious notion that, because the wine had been consecrated, it had become a sacred thing, and, therefore, the part of the apron on which it had fallen must be destroyed, as no longer fit for ordinary use. In other words, this spiritual instructor of the poor in Horsham Workhouse, by his practice at least, virtually teaches Romish doctrine, and that is the point which the guardians appear to have missed. Mr. Cole himself will, no doubt, deny this, and take refuge—as in fact he has done—behind the rubric; for he says he had regard to "the reverence with which our Church orders any remains of the consecrated elements to be treated." But will any one who does not believe in the doctrine of the real presence contend that it was necessary to cut this pauper's apron, because the rubric says that "if any remain of that which was consecrated it shall not be carried out of the church; but the priest, and such other of the communicants as he shall then call unto him, shall, immediately after the blessing, reverently eat and drink the same"? Mr. Cole's act was not an act of rubrical obedience, but, at the very least, an act of ultra-rubrical folly; prompted by the same mistaken idea as that which lately led another ultra-rubrician to actually lick up from the floor the Communion wine which had fallen! Yet, in essence, it was a proceeding of precisely the same kind as that of the archbishop, when he reverently consumed the wafer,—with probably this difference, that the chaplain believes the doctrine which alone can justify it, while the Primate openly repudiates it.

Mr. Cole is evidently prepared to defend his conduct, and will, perhaps, complain that other Dissenters, besides the Master of the Workhouse, should appear as his accusers; but, in the name of my Protestant fellow-countrymen, I protest against the appointment, and the payment out of public rates, of ecclesiastics who instil such pernicious ideas into the minds of even the poorest of the poor. And I protest with the greater emphasis because these workhouse chaplaincies are a monopoly of the Church of England; the poor-law regulations of the country preventing the appointment of Nonconformists, however well adapted they may be to discharge the duties of the office. These sacerdotalists and sacramentarians are entitled to liberty of conscience, but not to public pay and exclusive privileges. If we cannot destroy the rooks, we can, at least, turn them out of official nests.

SENTINEL.

THE CONGREGATIONAL YEAR-BOOK.

THE *Congregational Year Book* for 1880, while still falling short in many respects of the ideal standard which the editor (the Rev. A. HANNAY) has set before him, gives ample evidence of patient and persistent effort in the conquest of obstacles which only those who have been engaged in such statistical labours can adequately appreciate. One of the most fruitful sources of bewilderment was connected with the classification of "churches" as distinguished respectively from "branch churches" and "preaching stations" supplied by members of individual churches or by evangelists, and little wonder can be felt at this when we read that "each County Association has its own forms of record, and there is no general agreement in regard to the category in which churches and stations should be placed." The measure of success which Mr. Hannay has achieved is highly creditable to him, and may be taken as an earnest of that complete record which may be anticipated when full effect has been given to the improved schedule now in course of preparation as a guide for district returns. That, under these circumstances, the totals will be found considerably to differ from those of last year need excite neither surprise nor alarm. Of course, those of our opponents who are prepared to sacrifice candour at the shrine of partisanship will find in this contrast evidence convincing to themselves of an actual diminution. Con-

gregationalists would have suffered a much more serious deterioration if they were daunted by any such possibilities in their efforts to unify and to render entirely trustworthy their statistical returns. It will suffice for them to be assured, by those best entitled to speak upon the subject, that so far from decay marking the condition of the denomination, "the increase in the number of the churches is not inconsiderable." A disingenuous attempt was made last year by a pamphleteer to confuse the public mind as to the bearings of certain returns from the Registrar-General upon Nonconformist statistics. Finding about 8,000 chapels registered for marriages, and among the 20,000 "certified for worship" certain lecture-halls, schoolrooms, and railway arches, the writer mocked the credulity of his readers by the suggestion that the difference was made up of *bogus* places of worship dishonestly scheduled to give an apparent advantage to Nonconformity at the cost of the Established Church. The bubble exploded amid derisive laughter when it was found that that list had no relation whatever to the statistics put forward by different denominations, embracing as it did many temporary places which no one would think of tabulating, while a numerous array of substantial chapels, erected prior to the opening of the register, and which were distinctly declared to be exempt from the operation of the Act, were not included in the list supposed to have been thus artificially swollen for an unworthy purpose. The Congregational reply to these imputations is the publication of detailed lists of those places which are taken into account in the preparation of these statistics. As to London and its environs, these are—thanks to important aid from the London Union—set forth in a very exemplary manner; not only is the building denoted, but the accommodation afforded and the services therein conducted are distinctly set forth. From returns which thus challenge criticism, we learn that, besides 246 churches in London and its environs (as against 243 last year), there are 85 branch churches, mission rooms, and preaching stations. Seventy of these, as to which the returns are complete, provide accommodation for 16,205 worshippers.

The Registrar-General returns 2,097 chapels registered for marriages in England and Wales to 1st December, 1879. The *Year-Book* gives lists of 2,909 churches in England and Wales, irrespective of branch churches and stations, the numbers of which are set down respectively at 237 and 1,102; making a total of 2,448 centres of Gospel light. The number "certified for worship" is 2,540. If our assailants can make good their imputations, they have the data upon which to exercise their critical faculties. The returns from Scotland, Ireland, and the islands of the British seas, make up the total to 4,319, a number which is still further raised by colonial and foreign churches to 4,875, independently of the churches wholly under the supervision of the London Missionary Society. That society sustains 150 English missionaries, 357 native ordained missionaries and pastors, and 4,195 native preachers; the Church members in connection with the mission are set down at 100,578, and the native adherents at 367,170.

We have so frequently, during the past year, had Episcopal charges spiced with references to the number of ministers who are quitting different denominations of Nonconformists, and clamouring for permission to be hewers of wood and drawers of water in the Anglican Church, that we naturally turn with some curiosity to the list of such changes in connection with Congregationalists. We find from the *Year-Book* that whereas nine during the year have entered the Congregational ministry in this country from other denominations, eleven have left the Congregational ministry for other denominations. Four of these have transferred their allegiance to the Church of England—the Rev. J. M. JONES, Brynmanan; Rev. T. LUNT, Sandbach; Rev. H. J. MARTYN, Preston; and Rev. R. VAUGHAN, Forest-hill. As the total number of Congregational pastors in the United Kingdom is 2,718, that is equivalent to a leakage of one and a fraction per thousand; and to this we may without offence, we presume, apply the rule, *De minimis non curat lex*. The number of students in training for the ministry in this country is 480.

This volume contains the first annual report of the Church-Aid and Home Missionary Society, the leading objects of which are to aid Congregational churches to give more adequate stipends to their ministers, and to carry out the work of church extension in unoccupied districts. The amount voted during the year was £28,415, being £3,307 more than the amount expended in the previous year unitedly by the County Associations and the Home Missionary Society. The contributions from London advanced from £1,484 to £3,250; and the Association of Gloucester and Hereford, which expended in 1878 £1,034, was able to tender a contribution for 1879 of £2,022. The *Year-Book* specifies in connection with each County Association the respective amounts of contributions and grants, which, it is hoped, will soon, by vigorous action, be so increased that no recognised pastor will be in receipt of a less income than £150 a-year. To obtain such a result as this in some counties, a large increase of liberality and zeal is demanded from the churches of the denomination, but there is no reason to doubt that the response to the appeal will be both cordial and adequate.

Not the least interesting feature of the volume is the portion devoted to biographical memoirs of deceased ministers. Among these we find one, the subject of which is the late Rev. JOHN EDWARD CULLEN (first cousin of the late Cardinal Cullen), who died at the age of 84, after 58 years of ministerial labour in connection with the Congregationalists. The firmness with which he adhered to his conscientious convictions may be judged from the fact that, after placing his life in peril in Ireland, by the enmity which he aroused among the Romish priests in Omagh, he declined the offer of a benefice of £750 per annum in the Church of England, and steadfastly maintained his attachment to Congre-

gationalism to the close of his long and useful life. During the year the deaths of 60 ministers have been recorded. The ascertained age of 52 of these gives an average of 62½ years; the ascertained length of ministry of 55 of these gives an average of 31 years. One excellent feature which we notice in the *Year-Book* for 1880, is the addition of a column to the list of places of worship, recording the year when the existing pastorate commenced.

MR. OSBORNE MORGAN AND THE BURIALS QUESTION.

As briefly indicated in our last number, Mr. Osborne Morgan, Q.C., M.P., in addressing his constituents at Wrexham, referred to the question with which his name has been so long and honourably associated in Parliament. His remarks on the subject were very briefly noticed in the reports which appeared in the daily papers, and we have the pleasure of quoting more at length what was said by the hon. member for Denbighshire on a question which he has made his own:—

They would remember that three years ago the Government proposed to deal with the burials question as a sanitary measure, and introduced a Bill on that footing in the House of Lords. But a member of their own party, a Conservative of the Conservatives, proposed and carried an amendment to that Bill, which, after all, only gave the barest possible measure to the Nonconformists. No sooner was that amendment carried than the Government dropped their Bill like a hot potato. (Laughter.) It so happened, however, that four or five years ago the Public Health Act was passed, which contained a clause requiring different districts to provide mortuaries for the reception of persons who had died of infectious diseases, and it seemed to have occurred to a member of the Conservative party—more zealous, he (Mr. Morgan) thought they would say than wise—that if he could only substitute cemeteries for mortuaries, and treat Dissenters as infected persons, he might settle this question offhand. (Laughter.) Accordingly he slipped through the House of Commons a little Bill—for it was only twenty lines long—which he called the Public Health Act Amendment Act, and no sooner was that law than the Local Government Board issued a circular which let the cat out of the bag—(laughter)—and showed that the real object of Mr. Marten was not to benefit the public health at all, but to buy the Nonconformists out of their rights in the churchyards at the expense of the ratepayers. Let them mark how this was to be done. For the purpose of providing the necessary machinery, the amended Act incorporated an old Act which for 32 years had slumbered in the Statute Book, and was originally intended to meet the cases of Kensal-green, Woking, &c. This Act contained provisions which were ridiculously unsuited to the present time; it provided, for instance, that every cemetery should be surrounded by a stone wall eight feet high; and there were other provisions which would be very hard upon the Nonconformists; but however hard the Act might be on Nonconformists, it was far harder on the clergy, because it made no provision for their fees, and enabled the parishioners to disestablish the incumbent by appointing a chaplain over his head. (Hear.) But now came the question—How was this chaplain to be paid? Why, by a salary levied upon the rates. So that under this Act the Nonconformists would be taxed for the performance of services in which they took no part, in order that the clergy might be able to bury their own flock for nothing. (Laughter.) What was that but church rates in their most obnoxious form? And he could hardly wonder that in every parish where it had been proposed to introduce the Act, the proposal had been met with a storm of indignation. But the author of the Act had done one good thing, he had called attention to the anomalous state of our burial laws; for there were now actually existing in England no fewer than five sets of laws under which a man might be buried. (Laughter.) Well, that was absolutely intolerable; and he ventured to think that one of the first duties of the Liberal party would be to deal with that question as a whole. (Hear, hear.) Of course it would be impossible for him, as a private member, in the last session of an expiring Parliament, to legislate on the subject, but he intended, at the earliest possible time, to introduce into the House of Commons a resolution, not merely confined, like his former bills, to parish churchyards, but dealing with cemetery law generally. (Applause.)

It will thus be seen that Mr. Morgan, finding it useless to bring in a Bill, which it would be impossible to carry without the actual support of the Government—so serious are the obstacles in the forms of the House of Commons to the progress of measures introduced by private members—intends to proceed by resolution. The terms of his proposed motion are not as yet, we believe, absolutely fixed, but its scope will, as the hon. member says, embrace cemeteries as well as churchyards. Mr. Osborne Morgan, therefore, so far from being discouraged by the Act of last Session, which was smuggled through the Commons, and which has already proved to be unworkable, intends to take broader ground. If he should be successful in the ballot for precedence, his resolution will come on early in the Session, and will be pressed to a division. As the question is one on which the several sections of the Liberal party are in entire agreement, we may expect such an exhaustive debate as will place the whole subject before the country prior to the general election. Past experience warrants the hope that the resolution will receive the support of a larger number of members than any other subject that comes before Parliament, if it does not actually command a majority. The burials question will thus be in the best possible position for discussion out of doors; and as all the Liberal leaders, without exception, are pledged in favour of Mr. Morgan's proposed settlement, it will be one of the subjects for early legislative action, should the appeal to the country result in the restoration of the Liberal party to power.

The *English Independent* and the *Nonconformist*, both sound and able Congregational papers, published in London, are, we are glad to note, about to combine their forces in one. Both of these have been influential papers, containing strong editorials, and reports of a great many able addresses. —The *Advance* (Chicago).

RITUALISM AT GUY'S HOSPITAL.

Guy's Hospital, St. Thomas's-street, Southwark, founded by Thomas Guy, an eminent bookseller, in 1721, is an endowed charity with the magnificent income of £40,000 per annum. It contains 700 beds, and during the past year received into its wards 5,710 in-patients. The administration of its affairs is nominally under the care of sixty governors, of whom Lord Cardwell is president, but is, for the most part, actually devolved upon the treasurer, Edward H. Lushington, Esq. A fortnight since we called attention to the very unsatisfactory state of affairs which now exists in this institution, owing to the action of a recently appointed matron, with advanced Ritualistic proclivities. Her advent has been already followed by a wholesale change in the personnel of the nursing staff, about forty of the most experienced and trustworthy nurses having in a short time been compelled to take their departure. Heretofore each ward, equalling in dimensions an entire hospital in some places, has been under the control of a "sister"—the name there applied to ladies of superior attainments to the ordinary nurses, and of various religious persuasions. The former position of these superintendents has, we are informed on very credible authority, been assailed by a series of vexatious interferences on the part of the matron, who claims the right to monopolise in her own person the entire direction of affairs, and to regulate the minutiae of their dress so as to conform it, as far as possible, to the uniform which she has prescribed for the nurses. Some half-dozen of these superintendents have, accordingly, also quitted the institution. Among other edicts which have lately gone forth, is one fixing five o'clock in the morning as the hour for rising throughout the establishment; and so dissatisfied are the members of the medical staff with these exhibitions of arbitrary authority, that they have unanimously signed an appeal to the governors, which will shortly come on for hearing. The Rev. J. O. Flood was appointed to the office of chaplain in 1878, and a reference to *Mackeson's Guide to the Churches of London* for 1879, as compared with the previous year, will sufficiently indicate the tendencies now in the ascendant in the hospital. The "partly choral" services in the time of the Rev. P. Swatman have been changed to "fully choral." Holy Communion, which was formerly confined to the first Sunday in the month, Christmas, Easter, and Whitsun day, is now administered every Sunday and every "Holy Day" at 7.30 a.m., in addition to the usual administrations after morning service on "1st Sunday and Great Festivals;" while the introduction of "Hymns Ancient and Modern" is for the first time noted. When it is also known that the new matron has been transferred from a hospital at Leicester where Ritualism is full-blown—the Confessional, as we are informed, flourishing there in full vigour—it is not very surprising that conclusions should be drawn that these sweeping changes in the internal arrangements of what is to all intents and purposes a national institution are intended to facilitate the more complete establishment of a Ritualistic régime. The London correspondent of the *Bradford Observer*, and of a host of other papers served by the same Press agency, has taken upon himself to "allay the alarm" which such a state of affairs is so well calculated to excite in Protestant minds. After having, as he says, "diligently inquired," he has the hardihood to declare that "no change whatever has been made in the slightest degree encouraging the confessional," describes the "religious service" as "plain," denounces the whole idea as to danger from Ritualism in that quarter as "a mare's nest" and an "obvious canard," and trusts that this "formal contradiction" will "prove satisfactory" to us. Inasmuch as he utterly ignores all reference to facts which are indisputable, and which furnish ample ground for very decided misgivings as to the future of the institution, we decline to accept an assurance so manifestly invalidated either by want of intelligence or by want of candour.

The *Rock*, which has from the commencement of the year passed under new management, and is now characterised by a sobriety of judgment which was sadly lacking a fortnight, discussing the question, "Is the Evangelical Party Declining?" speaks of that party as "at present passing through the cold shade of political neglect." The plain-spoken writer declares: "As a party our organisation is undoubtedly full of faults. Our good men are a mere rope of sand, and so many compromises are made with Ritualism for peace sake that we are sometimes tempted to ask, Is it peace only and not cowardice which dictates these compromises? Our leaders temporise too much; and where the elders yield an inch, is it to be wondered that the young men give an ell?" The conclusion enunciated is that the Evangelical party is "not declining, but only hesitating for want of union under wise leadership." The frank recognition of a fault is the proper preliminary to a remedy, the application for which should be no longer delayed if this section of the Church of England desires to save itself from the universal contempt which the past policy of their "leaders" has been only too surely preparing for them.

A change seems also to have come over the spirit of the dream of its tri-weekly collaborator, the *Record*. Despite the bearings such remarks may have upon the foreign policy of Lords BEACONSFIELD and SALISBURY, the writer does not hesitate to speak of the recent violation of religious liberty in the case of Dr. KOELLE and AHMED TEWFIK, as having extinguished "all hopes of rendering the British Protectorate of Syria anything better for the inhabitants than a delusion and a snare," and to declare that "since the Treaty of Berlin it has become obvious that the destinies of Turkey must be taken out of her own control if Turkey is to subsist, and not fall to pieces," which sounds

exceedingly like the "bag and baggage" policy for which Mr. GLADSTONE was at one time so severely reprobated.

There are signs, too, in the same quarter, of an inclination to stand shoulder to shoulder with Evangelical brethren of non-episcopal communions in the impending controversy with sacerdotalism, even though this should involve a more decisive alienation from those of the "other religion" who are bound to them by the State Church tie. The Society for the Propagation of the Gospel has put forth an appeal for funds in aid of a mission to the Nestorians, entirely ignoring the work which American missionaries have carried on since 1833 among a community numbering about 50,000, and which has resulted in the formation of 80 self-supporting congregations under native pastors. The Rev. E. L. CUTTS justifies this hostile bearing on the ground of the objection which is entertained by the society to missionaries who "set up separate congregations on Dissenting principles outside the Nestorian Church." Upon this the *Record* remarks that when "a complex ecclesiastical system of great antiquity and vast pretensions" yields only fruit which is "avowedly putrid and worthless," when long-continued efforts at reform have proved utterly futile, it is time to disregard "fanciful chimeras," and to act upon the principle of the American missionaries. The tactics favoured by the High Church party in England have already stimulated the Nestorian clergy to "fury and violence" against the American missionaries, and the writer, while expressing the warmest sympathy with the efforts of those "holy and devoted Christian men," reprobates, in the strongest terms, an interference with their labours which is "so uncalled for, and so likely to be mischievous." The attempt adds, he says, another to the many painful illustrations of the manner in which the ultra-Church party is "perpetually seeking to subvert mission work" carried on by others, as at Batticaloa, for a mission to which a grant has been recently given by the Society for Promoting Christian Knowledge, "on the avowed ground that in that particular locality the Wesleyan missions are successful, and that it is of importance to counteract them"—a policy which the *Record* declares to be "contemptible," and a too faithful following of the example set by the Jesuits.

The Rev. F. FORBES WINSLOW, the High Church Vicar of St. Paul's, St. Leonard's-on-Sea, has had his soul stirred to wrath by witnessing the fashionable attendants on his ministry pass by the alms-bag "with an air of languid supercilious indifference," and without contributing on an average one farthing a-piece. The consequence is that the offertory has fallen off in two years over £700, and a reduction of the pomp and circumstance of ecclesiasticism is apparently inevitable. After scolding them with great gusto in his New Year's Address, he concludes by warning the subjects of his denunciation that, after displaying this "mean, contemptible, niggardly spirit" in "God's house," they leave "His sacred presence-chamber further away from heaven, further away from the hope of salvation than they ever were before."

When sacerdotalists fall out, the veil is removed from certain ugly facts as to which mutual interest might have suggested concealment. The *Church Times*, setting forth the advantages offered by the Church of England as compared with the Church of Rome, gives by no means a flattering account of the priesthood. "Nowhere does it sink so low as in Spanish and Portuguese America, where its degradation is extreme and undeniable," but "in Belgium and France grave charges before the public tribunals affecting the character of ecclesiastics have been unhappily rife of late years, while in Austria they are no better, and in Portugal they are said to be worse." In Italy and Spain they are said to "pander to the worst passions;" and the fact that the Roman Catholic clergy in England stand on a generally very high level, is declared to be in large part attributable to the fact that they are surrounded by "jealous and unfriendly critics," and ecclesiasticism is "checked in its action in a hundred different ways." What a testimony as to a system whose *raison d'être* consists in the claim to be the salt of the earth, the purifying element which preserves society from corruption!

Mr. ARCHER GURNEY, writing in the same paper on "the Certainty of Catholic Reunion," makes use of expressions which some members of the Church of England will probably read with less complacency. According to his view, Ezekiel xvi. 44-63, "the most wonderful among all the wonderful prophecies of Holy Scripture," is to be understood as metaphorically foreshadowing the future of the Romish, Greek, and English Churches. The Papal communion is identified with Jerusalem, the Eastern Churches with Samaria, the third rôle being assigned to "our Anglican Sodom whose sins have been pride, fulness of bread, and neglect of the poor and needy." The reception by Rome of her younger and elder sisters is to usher in the period which will "culminate in the Marriage Supper of the Lamb reunion on a right Sacramental basis;" and meanwhile "our ignorant English lawyers, and the unhappy, though well-meaning Church Association" are superciliously exhorted to "leave the Church alone."

A COLLAPSE.—The banker of the Vatican, who managed all the Pope's financial business in Rome, has taken to flight, and has left behind debts amounting to more than 700,000 lire. Several high ecclesiastical officials, who had entrusted all their fortune to the specious swindler, are suddenly plunged into the greatest distress. One of the last Cardinals created by Pius IX. is said to have been hit so hard by the defaulter that he has not a centime left.—*Echo*.

Correspondence.

MINISTERIAL REMOVALS & RE-SETTLEMENTS

To the Editor of the Nonconformist and Independent.

SIR,—Although "Sydney Brighton's" letter will probably call forth from able pens the protests of men of maturer judgment and riper experience than myself, I would still venture to crave at your hands the privilege of a few words on "the other side." Clearly there are two sides to this question, and your correspondent has, if I am not greatly mistaken, seen but one of them.

To begin with, I must regretfully differ with him as to the gravity of the occasion. Would that it were no greater than he imagines! Would that, despite the restlessness of "croakers and grumblers," "the crying needs of the weak or incompetent," and the "moanings" of "disappointed men," all who are most wise and thoughtful among us could feel sure that there was no real call for some earnest effort with a view to reform; that on the whole affairs were not so bad but that we should be wise to "let well alone"! Would that we could all view the present condition of our ministry with this sanguine light-heartedness. It would be pleasant indeed; but would it be safe, wise, correct? I fear not.

Accept, for instance, the rough estimate that "the average removals every year are about 10 per cent." Is this so trivial a matter? If "confidence is a thing of slow growth, and the reality of pastoral life and usefulness is not present until perfect confidence between pastor and people has been established by long-continued work and suffering together," surely this average of perpetual removals is lamentably high; and all efforts should be made very greatly to reduce it. To my mind it cannot but be indicative of a most grievous defect somewhere that every tenth man moves every year! And, after all, this is hardly a fair estimate. The average length of pastorate is really much less than 10 years. If we omit from our calculations (as the new column in the County Union lists of the Year-Book, for the introduction of which the editor deserves our thanks, enables us easily to do) a very small percentage of men the length of whose pastorate resembles that of the fathers, we shall find that the majority of the younger men remove much more frequently than the figures represent. But to proceed. Matters are confessedly made to look "somewhat serious" when we take into account those also "who have desired, but have not succeeded, in effecting a change," even if they be but another 10 per cent. But, Sir, can your correspondent, sanguine as he is, really believe that all such are covered by this estimate? Most heartily do I hope that I am utterly wrong, but I have a sad suspicion that 10 per cent. would more nearly represent the proportion who had neither moved nor desired to do so. In any case, there is surely valid ground for most careful investigation and earnest search for a remedy, on the part of our County Associations and of the larger Union. And then as to the blame for all this! Is not "Sydney Brighton" rather too "hard down upon" the brethren themselves? Surely it is not the victims, but the experimenting novices and bunglers, who are to be credited with the cruelties of vivisection. How comes it that so many men are unsettled? Is the spirit of restlessness in them? Are they so much less patient and plodding than the fathers? Do they perpetually seek some greater thing for themselves? Shall we remedy the present evil by persuading them to shrug their shoulders and sit still, in wholesome fear lest, were they to try their "luck" by seeking a change, they should by no means mend matters; or in the happy exercise of the sublimely Christian sentiment that "in this world men have to take their chance;" or by constraining them to resist the *Zeit-Geist* in sure and certain hope of the ultimate "survival of the fittest"? Or will it be wiser and more just to say, Without doubt much of this is due to the change that has come over the churches; the *Zeit-Geist* must be exorcised thence? Doubtless there are men who have "made a mistake," not only in undertaking the pastorate they hold, but in entering the ministry at all; but these are not the restless and moveable. Elicit the confidence of those who are restless brethren, and I venture to believe, Sir, that nine times out of ten you will find that the story of the good man's removal or desire of change, is this: From the very outset of his pastorate, one or two evil-disposed persons—often of no standing in the church, occasionally, alas! in office—have been prejudiced against him. They have ceaselessly contrived to misrepresent his conduct, misinterpret his words, and undermine his influence, until at last the heaven has worked so far that the place will hold him no longer. Are there not in very many churches one or two who know all too well from repeated practice "how to get rid of a minister"? Oftentimes, I am persuaded, nothing but amazing pertinacity on the part of the persecuted brother prevents the earlier arrival of the catastrophe. Let us be quite sure that we find the real source of the mischief, and "cast the salt in there." Alas! for those into whose bleeding wounds it is often rubbed instead.

And now for one word as to the remedy. The need is urgent, what shall we do? Leave ministers and churches in such a case to "consult with brethren in whose judgment they have confidence?" "Men will seek the wise counsellor they know and confide in." Will they? Alas, Sir, in my ignorance of human nature I thought they were wont to "confide in" those, rather, who were pretty sure to concur in their own views, and to counsel that on which their own heart was set. And I feared, too, that truly "trustworthy friends," really "competent advisers," among neighbouring ministers, did sometimes, and perhaps wisely, decline to interfere because, on the one hand they had no authority to enforce their counsels, and, on the other, no guarantee against themselves sustaining injury as the result of its

proving unpalatable. Had my ideas been correct, I should have further opined that a small local committee, wisely chosen, would have just the measure of moral authority required and the freedom of utterance which individual advisers lack. I should have supposed, too, that by this means a far greater safeguard would be provided against "folly," and that by means of such a body men who do stick where they certainly ought not to be, might be gracefully moved on or moved off; [and churches in which the spirit of change is dominant, wisely instructed in the treatment due to the pastoral office, and relieved of men who "cause divisions." Perhaps the Holy Ghost would deign to work revival in our churches by this agency. But perhaps, as it seems, I am wrong, and "*Laissez faire*" is a "more excellent way." Surely committees do not always merit the bogey cry so often raised against them. Have not the Councils of Reference existing in connection with many of our County Unions been obviously useful.

I am exceedingly glad that after all "Sydney Brighton" and I thoroughly agree on two points at least—first, that "even in this age continuance is essential to pastoral efficiency," and it is "our solemn duty to withstand what destroys pastoral efficiency;" and secondly, in the hope that nobody will suppose "that the appointment of a committee of advice would weaken the independence, or limit the free choice of the churches."

Permit me in closing to add my congratulations to you, Sir, on the happy union of those who have so long "kept company," and my good wishes for the future of the whole "Nonconformist and Independent" family.

Yours faithfully,

Jan. 12, 1880.

P. M. EASTMAN.

To the Editor of the Nonconformist and Independent.

SIR,—The letter signed "Sydney Brighton" in this week's *Nonconformist and Independent*, is well worth a careful perusal. But there are just two points which I think may fairly be criticised—i.e., his statements about long pastorates, and his opposition to committees of reference. I would respectfully ask whether the seventeenth century teaching and practice in this matter are to be followed rigidly by us?

Respecting long pastorates, I would remark that the Wesleyan Methodists have taught us how to make the best of short ones, and have grown amazingly under them. Besides, can it be proved that on the whole long pastorates are best for all purposes, either to minister or people? No doubt there are some noble specimens, but are these not rather exceptional than otherwise? We have in the new Year-book for the first time the date of settlements, which, no doubt, is a good addition; but if it is to be used, say, as a partial criterion of ability or character of the brethren, it will be most damaging.

In regard to committees, while not being partial to them, I would inquire—Can judicious and sympathetic advice be so effectual when given by a private person as when given in connection with responsible official inquiry or knowledge?

We have in most of our counties district committees. Could there not be found in each of the districts they represent some one or two men possessing knowledge and experience of the churches around, and who might be trusted with the responsibility of advising, when asked to do so, either churches or pastors? If these were asked to do this by the delegates of the churches they would recognise their responsibility and act accordingly. This would afford relief to our secretaries, who are so overburdened with work, and provide a feasible way of relief to the pastors and churches who might desire to seek it.

I could say much on various points and issues which present themselves to me now in connection with this subject, but hoping that others will take the subject in hand,

I am, Sir, yours truly,

Therfield, Jan. 10, 1880.

J. SCOTT.

THE CHAIRMANSHIP OF THE LONDON SCHOOL BOARD.

To the Editor of the Nonconformist and Independent.

SIR,—The appearance in your columns of the letter of Mr. Sutton on this subject compels those who differ from him to suggest some inquiries, which, probably, have not occurred to those who have been canvassed for their signatures to the memorial, and have good-naturedly complied with the request.

1. Is the fact that the Chairman of the Metropolitan Board of Works has a salary of £2,000 a-year a precedent which the ratepayers of the metropolis wish to see followed; and are the duties of the office and the organisation of the Board the same as in the case of the School Board?

2. Is it the fact that the Chairman of the School Board does not devote any more "time, energy, and ability" to the work of the Board than the vice-chairman, and the chairmen of committees, and even some individual members of the Board—none of whom have allowed to them a private secretary, with £300 a-year, as the Chairman has? In other words, is "the hardship of Sir Charles Reed's position" any greater than the hardship of theirs?

3. Is there any evidence that a salaried chairman would be able to promote greater economy on the part of the Board than one who is unsalaried? Is not the expenditure of the Board regulated by its policy; which is determined by the Board, as a whole, and not by the Chairman? The Board's expenditure has been sharply criticised—has it ever been pleaded in extenuation that if the Chairman could have devoted more time to the work of supervision the expenditure would have been less?

4. Would those who are pushing this memorial have ventured to do so just prior to the recent School Board election? And, if not, is it politic, directly the election

is over, and when the ratepayers cannot so readily express their opinions on the point, to weight the Board with any of the additional unpopularity which the proposed additional expenditure would be likely to create?

I will not dogmatically assert that no case can be made out for the payment of a salary to the Chairman of the London School Board. It is a fair question for discussion. But this secretly-prepared memorial has been hitherto signed *without* discussion, and is obviously an attempt to secure a foregone conclusion, by bringing to bear upon the members of the Board a degree of outside pressure which they will find it difficult to resist.

This mode of obtaining a salary for the occupant of a hitherto honorary office is, so far as my recollection extends, quite unprecedented, and it is to be hoped that the London School Board will not encourage a repetition of the proceeding by their mode of dealing with the memorial. The question is one which should be dealt with on its merits alone, and not in accordance with the wishes of irresponsible lords and ladies who have not given to it three minutes' thought, and who cannot be acquainted with the facts on which the decision of the Board ought to be based.

Your obedient servant,

A LONDON RATEPAYER.

January 12, 1880.

LAY PREACHING & METHODIST EXTENSION.

To the Editor of the Nonconformist and Independent.

SIR,—Adverting, in your last issue, to the numerical success which has attended the Methodist bodies in England and Wales, I closed my letter with the question, To what special features in organisation and modes of work is this success to be attributed?

The growth of Methodism has been sometimes attributed to its youth. But, allowing for the elasticity of youthful vigour, will that sufficiently explain the facts of to-day? Methodism sprang into existence 140 years ago; it is, therefore, no longer young. The period of its most rapid development was attained in the second decade of this century, when it was already eighty years old. It is true that, from that time to the present, the rates of increase have been sensibly decreasing. But it would be a mistake to draw any hasty inference of decadence from this fact, because the rates of increase, respectively, of the Independent and Baptist bodies, since the beginning of the century, have been accelerated and retarded concurrently and proportionately with those of the Methodist family, though at a lower level. Moreover, it was 20 years after the Methodist rates had attained to their maximum, and when they had already fallen 16 per cent., that the Methodist provision exceeded that of the two Congregational bodies, whose maximum rates had been reached only 10 years before. The tide of progress flowed and ebbed in all the channels nearly at the same time; but it left the Methodist stream the fullest. The comparative youth of the latter does not, therefore, explain its greater relative progress.

That Methodism has largely appealed to a different and more accessible strata of society, is another reason sometimes adduced for its greater numerical success. This inference might seem to derive colour from the fact that, among the branches of the Methodist family retaining separate existence from 1851 downwards, that one which has most addressed itself to the uneducated has made by far the greatest progress. Thus, whilst the Wesleyans have increased since 1851 by about 16 per cent., and the New Connexion records an increase of about 44 per cent., the Primitive Methodist rate of progress has been 132½ per cent. It must not, however, be forgotten that among the latter, in addition to a special feature hereafter referred to, the most popular elements of government predominate. And since earnest efforts to evangelise the masses, attended by less satisfactory results, are frequently made by the Congregational bodies, the question still remains—By what methods of work have the much greater Methodist results been achieved?

The secret of these numerical successes—for of course there are forms of success which cannot be numbered—appears to me to lie chiefly in the full and systematic application to evangelistic purposes of the talents and resources of the congregations. This is evident in two directions, viz., first, in the general employment of lay preachers; and secondly, in the habitual concentration of money and resources for purposes of Home Missionary extension. By means of the former the preaching power of the churches is indefinitely multiplied; and by means of the latter the missionary resources of wide districts are made available for the erection of chapels wherever they may be most required. Here are concurrent elements of power carefully adapted to achieve numerical results.

The total preaching power of the Methodist Connexions amounts to about 38,000 preachers. Of these only some 3,600 are ordained ministers, and the remaining 34,400 are laymen; so that, on the average, for every trained minister there are nearly ten lay preachers. These men go out from Sunday to Sunday, and preach the Gospel in towns and villages. In many cases services are held by them in private rooms, hired or borrowed for the occasion, wherein the nucleus of a congregation is gathered. But afterwards these temporary rooms give place to chapels, built with the proceeds of missionary contributions, gathered from circuits and districts, and from central Connexional funds. All these lay preachers have been selected and approved for the work by the authorities of their respective circuits; and they are forbidden to receive any remuneration. Thus, with the smallest possible expenditure, the available talent of the Methodist "societies" is employed as an evangelistic agency, far-reaching in its influence. In a circuit of upwards of twenty stations, the work of three or four ministers is supplemented by a score or more of lay preachers. It is thus easy to establish an outlying picket in any village in which a

suitable opening may occur; and, if the truth must be told, sometimes without one. If the attempt prove successful, it quickly leads to the building of a chapel, under the sanction of the district meeting, endorsed by the central Chapel Building Committee; for the conduct of public worship by a layman in two or three extra stations entails but little expense on the circuit funds. Whilst, on the other hand, if the venture is unsuccessful it is soon abandoned. The returns of Wesleyan chapels and preaching places, collected by order of the Conference, in 1873, show that between 1851 and that year about 1,000 preaching places in England and Wales were superseded by other buildings, and some 360 were given up without substitution. With an active propaganda and watchful agents, new ground is quickly occupied; and the necessary chapel building is easily accomplished when the funds for that purpose need not be of local origin. On the one hand, all the preaching power of a circuit is locally utilised; and, occasionally, a ministerial missionary is appointed beside, whose sole work is to break fresh ground. On the other hand, the funds gathered over large districts are applied for the purpose of chapel extension wherever the combined wisdom of the "societies" may determine. Some bodies have also a special fund solely applied to the extension of Methodism. That of the Wesleyans exceeds £47,000; and in the years 1878-9 grants from it to the amount of £9,500 were made in aid of 133 new buildings.

The proportion of the lay preachers to the ministers, throughout the Methodist family, has been stated to be nearly ten to one; but the ratio varies with different branches. Taking the three that can be traced back separately from this to 1851, the Wesleyan proportion of lay preachers to ministers is about seven to one; the Methodist New Connexion, is about nine to one; whilst among the Primitive Methodists it is about fourteen to one. This order follows that of the rates of comparative progress given above. So that there appears to be an intimate relationship between the proportion of lay preachers employed, and the relative progress of the body that employs them. The greater the ratio of the lay preachers to the ministers, the higher is the rate of increase. This is only what might have been reasonably expected; but it tends to show what a power of good is latent, and, by some, unsuspected, in the lay preaching agency of the Church. Is there any valid reason why Congregationalists should not avail themselves of that agency much more extensively than they do at present?

I am, Sir, yours faithfully,
GOODEVE MABBS.

Shepherd's Bush, Jan. 13, 1880.

To the Editor of the Nonconformist and Independent.

SIR,—I am much obliged to the Rev. Goodeve Mabbs for his letter, and particularly for the pertinent question with which he concludes the letter, viz.—"To what special features in Methodist organisation modes of work, is its numerical and evangelistic success to be attributed?"

I have often asked this question both myself and others in conversation. I believe the chief answer to the question is to be found in the fact Mr. Mabbs states—"The ordinances of religion are administered by about 3,600 ministers, assisted by nearly 35,000 lay-preachers." It is to what is called lay preaching that Methodism, in all its branches, owes its chief success.

And if Congregationalism is to spread in anything like a similar manner it will have to cultivate "lay preaching" more. Why we Independents, who contend so strongly for the spiritual rights of the "laity," have not cultivated far more "lay preaching" is another question that wants answering.

Yours truly,
GEORGE E. TUCKER.

Sheffield, Jan. 12, 1880.

PERSECUTION THE ESSENCE OF HIGH CHURCHISM.

To the Editor of the Nonconformist and Independent.

SIR,—Experience goes to show that the High Church spirit is, above all other things, a spirit of intolerance, exclusiveness, and persecution. Nonconformists and Evangelical Churchmen are too apt to forget that this is so in the present position of the Ritualistic and High Church parties in the Church of England. This speaks well for their hearts, but not quite so well for their intellect; well for their spirit of Christian forgiveness, not much for their powers of remembrance.

It is not, perhaps, surprising that High Churchmen should be taken at their word when they assert so loudly and continually as they do that they have abandoned wholly and for ever all thought of persecuting or coercing any one on account of religion, or because of differences in religious belief and opinion. It would not be right to accuse them of insincerity in these protestations; yet it is perfectly impossible to hear them without certain misgivings and suspicions. They seem to me to protest rather too much. One cannot help asking, Have these High Church and Ritualistic advocates of religious liberty and the freedom of the conscience learned these glorious and eternal truths because they are truths? Or have they learned to speak of them in the language of their great discoverers and upholders in these later ages—I mean the members of the free churches of Britain—because they find it useful for themselves in their present distress so to do?

When I read the speeches of High Churchmen at Church Congresses denouncing persecution, and occasionally articles in the High Church newspapers to the same effect, I am irresistibly reminded of the passage, "The voice is Jacob's voice, but the hands are the hands of Esau." Seldom, or never, have those articles and those speeches the ring of the true metal

about them. There is discernible all through something like the painful efforts of persons trying to speak a language which they have only begun to learn late in life. And if we call the language of genuine Free Churchmen from conviction of the spiritual beauty of their principles, because those principles reflect the mind of Christ, the language of Canaan, I cannot but think that High Church and Ritualistic advocates of religious liberty are at best like stammerers, or like that mixed race which so greatly moved the wrath of Nehemiah, "who spoke half in the language of Ashdod, and half in the Jew's language." And thus must it ever be with all who have not learned to believe with all their hearts in the wickedness of any sort of persecution on account of religion.

Not to speak of more ancient times, it is an undeniable fact that the history of modern High Churchism, since its rise in the Oxford Tracts, was one continuous history of persecution, until the State came forward and extracted some of its canine teeth and pared its claws. The thing is too notorious for denial. Can it be denied that the late Bishop Philpots, of Exeter, won for himself the devoted admiration of all High Churchmen—an admiration which they expressed by styling him the Athanasius of the West? And why was he thus admired? Simply for two acts of persecution. He threw Mr. Shore, an Evangelical clergyman of his diocese, into prison in consequence of some miserable dispute about a license, because Mr. Shore used the services of the Book of Common Prayer in an unlicensed building. And he attempted to deprive Mr. Gorham of his living because he held a different view from himself about baptism, and he would have deprived him had not the State interposed the *agis* of its protection.

It is all very well for High Churchmen in these days to compliment Canon Ryle on the platforms of Church Congresses, and speak of him as if there were nothing dearer to their hearts than to hail him as a beloved brother in the faith. But there are those who, while they hear these honeyed words, which are softer than butter, cannot altogether forget the cries of anguish, the howls of rage, the furious denunciations of everybody and everything from poor Archbishop Sumner downwards, with which the High Church party made England ring from one end to another because they had not succeeded in turning Mr. Gorham out of the Established Church for holding the very selfsame doctrine about baptism which Mr. Ryle now teaches in safety and impunity.

Is it surprising that the Low Church party, human nature being what it is, should seek in this its day of power to inflict reprisals upon its quondam oppressors and persecutors? High Churchmen for generations sowed the wind. They must not be surprised if they are now at last beginning to reap the whirlwind. And in saying all this, I must be understood as not in any way approving or rejoicing at the persecution, or prosecution even, of Ritualists. We all ought to have learnt the proverbial lesson of being tolerant even to the intolerant. But the whole matter may be regarded from a totally different point of view. I am saddened by the spectacle of a Church Establishment, which was supposed to be set up in the interests of a large-hearted comprehension, being turned into a theological arena, where it might seem that "the wild beasts of the desert have met with the wild beasts of the island," and that every one is engaged in rending the caul of another's heart.

I maintain that it is not Nonconformity which is responsible for these horrors, but the most foolish attempt to combine in our body, by means of the exercise of Statecraft, various religious and spiritual elements which have no natural affinities. And now that this attempt has confessedly failed to produce the intended effect, I would appeal to your readers whether it is not high time to bring this unhappy and disastrous experiment to an end?

Yours, &c.,
A CHURCHMAN.

CLASSICS AT CAMBRIDGE.

To the Editor of the Nonconformist and Independent.

SIR,—I have no desire to discuss the respective merits of the classical teaching at Oxford and at Cambridge; such controversy would be uninteresting as well as unprofitable to the great majority of your readers. But perhaps you will allow me, while endorsing the general accuracy of your correspondent's letter published in your issue of January 8, to point out a necessary qualification of his statements.

Your correspondent is quite right in asserting that so far as rewards go, classics and mathematics at Cambridge stand on an equal footing; and in fact I believe that, in the matter of college scholarships and prizes, the classical student has a decided advantage, while the University, keeping the customs of a time when her substantial prizes were reserved for mathematical success, still scatters all her "crumbs," in the form of medal and scholarship, among her classical students, although they have now asserted their rights, taken their proper rank, and have an equal share in the College Fellowships.

At Cambridge classics are studied, not only with profit, but with success—a fact proved by the long line of scholars which the University has sent forth during the last fifty years. But, in spite of this, it is, as contrasted with Oxford, the *Mathematical* University; not in virtue of any pre-eminence of mathematics over classics, but because at Cambridge classics are studied *mathematically*. The genius and spirit of exact science predominate. And so, in the classical examinations, it is not knowledge of the contents of particular books that is primarily required from the student, nor originality and brilliance of style and thought. Accuracy, in the whole and in detail, is the essential test. Other virtues are weighed and valued, but this comes first.

Power of handling the language in all its forms; of giving not the mere paraphrase, however brilliant, of a chapter of Thucydides; of turning a poem of Waller into Horatian lyrics, each line and each expression of the original reappearing in the Latin version—this is the aim of Cambridge classical teaching. This literary and linguistic accuracy must be, and is, supplemented by some training in philosophy, philology, and history; but it stands first and supreme.

At Oxford, on the other hand, we find knowledge of the works of selected writers insisted upon, and the thought set above the language. The student is expected to know the facts narrated by Thucydides and Tacitus, rather than the way in which those historians state and express them; and in prose and verse composition, where verse is done, the aim is to give the spirit of the original, leaving the details out of the question altogether. Fertility of invention, vigour of expression, and originality of thought characterise the productions of Oxford scholarship; but these virtues are, speaking generally, marred by an universal inaccuracy. Perhaps no better illustration of the respective merits of the two systems could be found than in a comparison of Mr. Cope's version of the Plato's *Phædo* with that of the Master of Balliol. Both have distinct excellences; but while Mr. Cope gives us Plato in English, Dr. Jowett—to use an old *bon mot*—gives us electro-Plato a paraphrase, not a translation—graceful, polished, but inaccurate in every page.

This radical defect in the Oxford system, and the gradual decay of accurate classical scholarship in that University, have not passed unnoticed, and the contrast presented in this respect by the sister University has been brought into striking prominence by the invitation given first to Mr. S. H. Butcher, and then to Mr. Arthur Sidgwick to come and settle at Oxford, and take part in the classical teaching of the University. The invitation has been accepted, and though Trinity College and Rugby School cannot but feel the loss they have sustained, yet we trust that the accession of two such allies will be a source of new strength and vigour in the depression and danger of classical scholarships at Oxford. That University some years ago lent us their best oar, and taught us how to row. We trust that now the debt is repaid, gold for brass, and that in our time of need, which may not be far off, the same aid may in turn be afforded us.

The true point, then, to be considered in choosing a University for a classical student is the direction in which his classical talents lie, and where they will be most in harmony with the prevailing spirit of the place. As regards freedom of religious thought, I am bound to say that, so far as my own experience goes, at either University a Nonconformist of ability and character gets fair play; the only annoyance comes from an antiquated master, tutor, or dean, whose prejudice is rather due to ignorance than to ill-will.

I remain, Sir, yours obediently,
Trinity Hall, Cambridge. A. W. W. DALE.

MILTON MOUNT COLLEGE.

To the Editor of the Nonconformist and Independent.

SIR,—Will you kindly allow the pages of your journal to be the medium of conveying a piece of good news which will be received with peculiar interest and gratification by many of its readers? I have to inform them that, by the great liberality of many friends in all parts of the country, Milton Mount College is free from debt! A short time ago there was such a large adverse balance, that few were sanguine enough to believe it could be removed; but, notwithstanding the depression of trade, and the fact that many of the supporters of the College had contributed largely over and over again, they have been encouraged by some very liberal offers to unite with others in placing the institution in its present position by raising the required sum of ... £6,149 5 0 and the additional expenses of printing, ... 75 0 0

postage, &c., of ... £6,224 5 0

The committee gratefully acknowledge the help given by the *English Independent*, and tender their best thanks to the numerous subscribers.

I am, yours truly,

HENRY WRIGHT,

Chairman of the Special Finance Committee.
22, Upper Phillimore-gardens, Kensington, W.,
Jan. 13, 1880.

THE PEACE SOCIETY AND MILITARISM.

To the Editor of the Nonconformist and Independent.

SIR,—It is stated that the "appeal" of the Peace Society, rightly termed "timely and scathing" in your issue of the 1st January, has been addressed "to the people of the United Kingdom." But what does this mean? It has probably been circulated in newspapers to a great extent, and put up in posters on the walls of large towns. But is this anything like enough? If, as Mr. Richard states, "conscription," that direst evil, perhaps, that can possibly afflict any nation, is not merely possible for England; but, under certain circumstances, "absolutely inevitable;" then, I ask, is not this matter a concern for every village and every home in the country? Ought not the truth of these facts to be kindly, but urgently, forced on the mass of the people in country districts, many, at least, of whom do not read newspapers, or even see placards? This matter of conscription, and militarism in general, touches every individual in England as no other single thing, except religion, can. Let me illustrate what I feel should be the line of action by the work of the Liberation Society. Though I live in a village of some 500 inhabitants only, the Liberation Society does not overlook them, albeit we are three miles from a town and two from a

railway. Well, if they can enlighten even petty villages of 500 people by speech-making, visits from agents, and placards, might not, or—unless there be no money for it—why does not the Peace Society adopt the same tactics? For, if the one subject is worth pressing on every Englishman, is not the other so even more?

I am, yours truly,
A LOVER OF PEACE.

THE NONCONFORMIST AND INDEPENDENT AND WORKING MEN'S CLUBS.

To the Editor of the Nonconformist and Independent.

SIR,—I have received more applications than I can comply with from secretaries of Working Men's Clubs where the *Nonconformist and Independent* would be welcomed, but the funds do not admit of its being purchased. If any of your readers would like to join me in sending copies, I shall be happy to receive cheque or P.O. order through your publishers, and will inform the contributors where their subscriptions have been appropriated.

Yours faithfully,
London, Jan. 10, 1880. PHILIP CRELLIN.

PUBLIC-HOUSE INFLUENCE.

To the Editor of the Nonconformist and Independent.

SIR,—The late election at Sheffield has shown, among other things, that in the forthcoming political struggle the Liberal party must reckon on the aggressive hostility of the publicans and brewers. I cannot help feeling that this is an element of real strength. It must surely awaken a new enthusiasm in every reformer's bosom to find himself in alliance with principles which the representatives of one of the most pernicious trades conceivable consider unfavourable to their interests. I have often felt my political ardour cooled by the seemingly necessary co-operation of the public-house in election times. The local agent has ever regarded it as a part of his work to secure as large a share of the "trade" influence as possible, and by the usual means. The publican must have his share of the expenditure. This means a wholesale hiring, at exorbitant charges, of every conveyance he can command, and a serving out to a lot of demoralised loafers as large a quantity as possible of beer and spirits. The utter incompatibility of all this with true Liberalism is enough to paralysed the arm of the earnest worker. "Can it be worth my while," he must be often asking himself, "to be compromising myself, and doing violence to some of my deepest convictions, in order that Mr. A. should be sent to Parliament instead of Mr. B.?" With the professional agent it is, as a rule, a mere matter of business, and he must use such means as come to his hand. Moral considerations would but provoke his contempt. I have often been astounded at the acquiescence of good men and true in the questionable tricks of the professional man. I remember to this day the chuckling satisfaction with which a Radical of my acquaintance told me of the bribery by which a certain "Liberal" victory was won in my native town. It was purely a question of "diamond cut diamond," and for once the "Liberal" one was the sharper. But what honest Christian could put heart into such wretched trifling with honour as this? Surely the motto of every one professing Godliness must ever be "first pure." So I take it this great fall out with "public-house influence" should result in vastly augmented power to Liberalism. It will bring election duties more directly within the realm of conscience. Men of faith and prayer will be able to go from the altar to the polling-booth with the dew of their higher consecration fresh upon their brows. I believe greatly in this mighty force. It has done all the real work of the world in the past. A spurious success may be achieved by an unholy alliance of principle and expediency; but I think the history of the Liberal party during the last seven years has proved that "fighting the devil with his own weapons" is a suicidal process. Mr. Waddy's victory at Sheffield should nerve the arm of every soldier in the army of righteousness with fresh energy. The remarkable letter from "A Looker-on who saw the Game," in Friday's *Daily News*, is pregnant with instruction. It lifts the curtain and reveals two camps of warriors. On the banners of one of them are inscribed "Drunkness, Injustice, Imperialism, Cruelty Abroad, and Deception at Home." On the opposite banners are "Social and Political Reform, Righteousness Abroad, Truthfulness and Honour Everywhere." Rallying to the one standard we see a sprinkling of sincere "spirited foreign policy" fanatics and a host of publicans and their dupes; and to the other the benevolent, the patriotic, and the earnestly devout. Had the result been adverse to the cause of freedom and truth no one could have wondered; but, thanks to the enthusiastic loyalty of the Liberals, a splendid victory has been won. I believe the secret of that victory will be found in the loyalty of the Christian voters to their principles, and I have no doubt whatever that if, as I believe will be the case, the Liberal candidates at the forthcoming election are able to awaken a similar earnestness in the breasts of the members of our Christian Churches throughout the land, a similar victory will be achieved all along the lines.

Clapham, January 7, 1880.

A. C.

A MISSION TO THE MAORIS.

To the Editor of the Nonconformist and Independent.

SIR,—We are hearing a good deal just now about New Zealand as an emigration field, and almost every month large parties of English, Scotch, or Irish are leaving our shores for that beautiful island of the Pacific. These men are going forth to better their condition, and the best wishes of every one must accompany them. There is, however, a something nobler which I should be glad to place before that large and influential section of the public now reached by your joint columns. I have just had read to me an address

by Dr. Moffat, delivered on the eve of his return to Africa, in 1842, and as the heroic sentiments of that truly apostolic man fell upon my ears, I could not help earnestly desiring that some such missionary enthusiasm might be evoked on behalf of the fast disappearing, but in many respects noble, natives of New Zealand. Now, Sir, while men in hundreds and thousands are going to the Antipodes in search of fortune, are there none in our colleges and churches who, with the self-sacrificing devotion of a Moffat or a Judson, are willing to go forth and redeem from double destruction the forty thousand remaining Maoris? Nowhere would more striking results of the right sort of work be obtained. The Maori is pre-eminently prepared ground for the Gospel of Christ. I fear the fatal nonsense of Church of Englandism has done much mischief by leading him to rely on a flimsy ceremonialism for salvation, only to be rudely disturbed in the illusion by some sudden gusts of passion which have shown him that he was but "The worse for mending, washed to fouler stains."

I feel quite sure however that a Moffat would have gathered in splendid trophies from the New Zealand mission field, and surely there must be men of the same moral calibre still in our Churches. The rising tide of materialism has not submerged all our heroism. Missionary enthusiasm is not quite dead I trust. Among the thousands of young men who are to-day anxiously looking out for theatres for the performance of their life-work, are there none who will fix on those doomed Maories whom selfish colonists are killing off with brandy in order to get their lands, and say in the spirit of a St. Paul, 'By God's help we will yet win you for Christ?' The chief requisites for success are absolute disinterestedness and consistency. It is useless preaching to the Maori beyond your practice. The Rev. Mr. Buller relates an incident in his "Forty Years in New Zealand" which illustrates this:—"In one of Governor Grey's journeys," says the writer, "he told some natives who were around his tent that they should do good to others as well as to themselves, and ought to give a tenth of their annual income for works of charity. The natives listened with great attention, and afterwards went away. In the middle of the night two of them returned and woke up the Governor, who inquired what was the matter. They said that they had been holding a council respecting his conversation with them, and they were deputed to ask whether he himself had been in the habit of giving a tenth of his income for charitable purposes. The Governor was obliged to confess that he had not hitherto done so, but he would begin from that time." Perhaps very much of the failure of the Christian Church in evangelising work, both at home and abroad, is attributable to a discrepancy similar to that thus honestly admitted by Governor Grey. Others besides Maories are given to holding councils on ministerial utterances, although I fear few are found so faithful as to the results of the same; hence the scapegraces of our homes, and the renegades of our churches. I am very glad to say that several earnest men from the English Congregational ministry are now on their way to New Zealand, but I am apprehensive that these good men are in most instances gone rather with a view to the welfare of their families than to win the Maoris to Christ. They will find their work among the British settlers, and I rejoice exceedingly in the thought of their probable usefulness in their new homes. So far, however, British Congregationalism has not, I think, recognised its obligations to the New Zealand natives.

Clapham, January 11, 1880.

A. C.

Literature.

JOHN DE WITT.*

Most of our readers will remember the words with which Lord Macaulay, in his essay on Sir William Temple, introduces John de Witt. "England," he says, before describing the humiliating condition into which she had been brought by her war with the Dutch, when Dutch ships sailed up the Thames as far as Chatham, and the blaze of burning ships was seen at London, "was in a very different situation with respect to foreign Powers from that which she had occupied during the splendid administration of the Protector. She was engaged in war with the United Provinces when governed with almost regal power by the Grand Pensionary, John de Witt." After a peace had been "huddled up," Temple went to Holland. De Witt's "simplicity and openness," we are told, amazed Temple, who had been accustomed to the affected solemnity of his patron, the Secretary, and to the eternal doubtings and evasions which passed for great feats of statesmanship among the Spanish politicians at Brussels. "Whoever," he (Temple) wrote to Arlington, "deals with M. De Witt must go the same plain way that he pretends to in his negotiations, without refining or colouring, or offering shadow for substance!" He enlarges on the simplicity of life of the great statesman, and Lord Macaulay emphasises the "characteristic straightforwardness" of De Witt, and how he "was as little given to lying with his face as with his tongue." That description has hitherto been accepted as a true one, and together with his tragic fate, has secured for the memory of the great Pensionary a respect and reverence which few statesmen have ever secured.

The question, however, is now forced upon the historical student, whether Sir William Temple, himself an acute diplomatist, who had reason to know De Witt well, and who, in after diplomatic negotiations, referred expressly to his plainness and directness, and Lord Macaulay, whose knowledge of Dutch affairs of that period could scarcely

* History of the Administration of John de Witt, Grand Pensionary of Holland. Vol. I. 1623-1654. By James Geddes. C. Kegan Paul and Co.

be rivalled, were utterly mistaken in their judgment of this man? For Mr. Geddes has presented to us in this volume a portrait utterly unlike that which has hitherto been received. We have here, although many years of De Witt's life were yet to run, carefully portrayed, and, in appearance, accurately illustrated, a cold, sagacious, self-contained, secretive man; a man who chooses always to adopt the most indirect way of attaining his object, who stoops to the lowest chicanery in methods, who deceives the most friendly of foreign Powers, his own country, nay, the very Government of which he is the representative, in whose pay he is, and whose honour he is bound, above every other consideration, to sustain.

Mr. Geddes has, no doubt, produced a formidable array of evidence in support of his opinion, and he is too widely-read a man not to be aware that he is giving a new character to a great and memorable statesman. It has to be said, also, that he does not write as a partisan, and that his representations have been forced from him by the evidence which he has brought to light. He has, indeed, searched papers unknown and unread until he found and read them, he has ransacked both public and private libraries for the sake of obtaining complete information upon even very trivial points. It may be added that he has used the information thus obtained to excess. He strives his utmost to make the small quarrels of the United Provinces interesting, but he does not always succeed. Here and there, and too often, his book is painfully dry. His reader is unpleasantly conscious of the great labour that has been bestowed upon it. Mr. Geddes has a knack, too, of falling into very obvious Carlylisms, notwithstanding that he can write well, clearly, and often eloquently, in his own style. Yet such a minute, and for the most part clear, history of these most troublous times has never before been written. A very popular book he has not produced, but he has written what will undoubtedly be a standard work of history.

Yet, in this first volume, Mr. Geddes is able to supply singularly little about De Witt. Indeed, he repeatedly, in various forms, expresses his regret that he has so little to tell. So far, this portion of his work is nearly altogether introductory. His hero scarcely appears until we are nearly through it. He begins with a singularly picturesque and unique sketch of the history of Dordrecht, or Dort, its origin and settlement in the old middle ages, and its after constitution. To Dordrecht the De Witts belonged, and their family is traced back to 1292. Cornelius, of the fifteenth century, was the first who embraced Protestantism, and Mr. Geddes gives a sagacious reason why. "To him, at some time in his fresh manhood, the question came. 'No,' we can imagine him answering, 'there is something in this new doctrine; these torturings, burnings, and drownings are not Divine work; there is more in this world than is to be seen through Papal eyes.'" This Cornelius was grandfather of John. The family was in good social position. John was born about 1623, and had a liberal education, and before settling down he travelled largely on the Continent and in England, being in England at the very beginning of the Parliamentary war, but writing in his diary nothing prophetic of the future of that conflict. He returns home, and studies law at the Hague. The author unravels, with singular strength, the complicated politics of the time, to give an indication of the state of the political world while De Witt was in his early manhood. We need not follow him; it is sufficient to say that De Witt took what may be termed the popular side of the States of the United Provinces as against the claims of the House of Orange—putting Holland, his native state, first and foremost amongst them all. The Prince of Orange of this period was the one who married the daughter of Charles I., and who was the father of "Dutch William," whose future career not even De Witt's sagacity could anticipate—else, undoubtedly, his work had been remarkably different from what it was. There are many details concerning Stuart and Orange factions. Henrietta Maria was here working hard for Charles, and pawning her jewels to send him money. The execution of Charles was viewed with horror by the Dutch, but by-and-by they placed themselves in communication with the Parliamentary Government. The death of the Prince of Orange was a fatal blow to the Stuart party, and, for years, to the Piedmont influence of the House, of whom the De Witts, as patriotic Hollanders, had long been enemies. The young Prince—subsequently William III.—was born a week after his father died. The political results of this great Prince's death are well described by the author: they culminated in a transfer of power, which at a future day was to be directed by the active brain and wielded by the strong hands of John De Witt. We pass from this, however, to the first notice in history of William III.:

Here is a scene which took place three days before the Great Convocation opened. On Sunday, January 15, the little Prince was to be baptized. Already the mother and grandmother had quarrelled about the child's name. The English Princess desired that her son should be called "Charles William," thereby combining her father's name with her husband's; and the grandmother declared that if he was named "Charles," after the beheaded English King, she would not attend the ceremony. The mother yielded, and then another quarrel arose over the question who was to carry him to the church. The first arrangement was that he was to be carried by the Princess Albertina of Orange (a sister of his father's), accompanied by the Duke of York, and Prince Edward, son of Elizabeth, Winter-Queen of Bohemia. The young duke, fired with the free-lance life of the Duke of Lorraine, had left Paris on a visit to that Duke at Brussels. He arrived at Brussels with empty pockets, got a little money from the duke, and asked his daughter in marriage, and afterwards made his appearance in the Hague—again with his pockets empty. He did not foresee what the future had in store for him, that this little child, whose baptismal ceremony he refused to attend, would one day become his son-in-law. He first excused himself on several grounds; then he offered to be the conductor of the venerable Queen of Bohemia, and finally declined altogether to go; some ascribing his conduct to royal pride, and others to the quarrelling of the two princesses. Thereupon, the Princess Albertina, feeling insulted, would not carry the child. It was next proposed that Lady Catherine Stanhope, one of the ladies of the Princess Royal's household, accompanied by one of Brederode's daughters and a daughter of the Count of Dhona, should carry him. But Brederode's wife stepped in, asserting that no daughter of hers—no daughter of the Lord of Brederode, of the blood of the Counts of Holland—should carry the train behind Madame Stanhope; and so Madame Stanhope had to retire. Finally, the little William was carried to church by the Countess of Dhona, with Count Maurice, the Brazilian, on her right hand, and the Earl of Norwich on her left, and the little Prince's train was borne by two of her own daughters and two of the daughters of Brederode.

The time that followed this was of the most memorable in the history of the United Provinces. With the commonalty and many of the aristocracy the Orange family were popular, for were they not altogether saved by them from utter destruction in the memorable war with Spain? The Orange family were allied to the Stuarts; hence sympathy with the Stuarts. On the other hand, the growing power of the Stadtholder was seen to be dangerous to the liberties of the Provinces, which were, therefore, and for other reasons, drawn into sympathy with the great Protestant Commonwealth just established in England. Peoples, governments, statesmen were thus pulled both ways. The proposed Anglo-Dutch coalition was an illustration of the feeling. Unhappily, before its terms could be arranged—if they ever could have been, with the slow moving and difficulty-suggesting Dutch intellect—the two nations unexpectedly drifted into war. It is a moot point to this day who was to blame for this; but certain it is that on the very day that an alliance between the Provinces and the Parliamentary Government was apparently being settled, Tromp and Blake were fighting the first of their great sea-fights in the English Channel, each afterwards representing that his opponent fired the first shot.

What followed is known well, although nowhere excepting in these pages is the history written with such command of new materials. It was in the negotiations for subsequent peace that De Witt first became politically prominent. He had been appointed Pensionary of Holland, and was soon found to be in brain and purpose the strongest man in the Provinces. His directions of the negotiations are given with explicitness, and it must be confessed that they seem to justify Mr. Geddes's description of him; but, probably, while we now know much more than we ever did of these affairs, we shall one day know much more.

One point in these negotiations is to be reviewed with great interest. The nature of the great Protestant alliance proposed by Cromwell is more fully indicated than has yet appeared. The author says:—

Putting the three documents together which came into the hands of the two deputies left in London, in this mysterious manner, we are able to form a conception of the magnificence and grandeur of Cromwell's foreign policy; for whether the peace was to rest on an absolute smelting, or on a mere friendly confederation, of the governments, the end to be worked out was the same. The policy was one which, in the time of the Thirty Years' war, would have given a new history to the continent of Europe. The supreme object of it was now put by these documents more widely than had hitherto been done in any of the official documents which had passed between the deputies and the Council of State, or in any of the non-official conversations between the former and Cromwell. The end in view was a great Protestant alliance between all the Protestant Powers of Europe, for the purpose of propagating the Gospel. Switzerland, the free towns of the Empire, the Protestant princes of Germany, Denmark, and Sweden were specially mentioned as contemplated members of the alliance. The first document stipulated that freedom of conscience was to be vindicated throughout Europe; the second document, in a similar spirit, provided that no alliance whatever should be made with any prince or state in Europe who maintained the Inquisition, constrained men's consciences, and depended wholly from the Pope, but that they should be declared enemies. In their comments on this stipulation, the deputies put in a plea for their neutrality and friendship with all nations, with a view to preserve their beloved commerce. Alas, the god which now stood on almost every altar in the province of Holland was this same god Commerce. So, in presence of this idolatry, Oliver had to abate a little of his

great ideas. Hence, the third document, while prohibiting alliances with governments which maintained the Inquisition, &c., dropped the clause that such governments should be declared enemies. With France, an alliance was to be permitted; on condition, however, that French Protestants were to enjoy religious freedom unmolested. And, to crown the edifice, preachers and godly men were to be sent forth by the respective states "to all peoples and nations who would admit them," in order to teach the people and spread the Reformed faith.

Peace was made, and an alliance was effected, but not on these conditions. The miserable history which followed in the times of the Second Charles, and its disastrous effect on De Witt, will, we have no doubt, be described with equal knowledge and ability in the next volume of this work.

MADAGASCAR AND THE MALAGASY.*

AMONG the favourite assumptions of those who wished to find a show of reason for the supercilious disdain which they thought fit to express on the subject of Christian missions, one which was clung to with the most tenacity was the notion that missionaries were men of defective culture and narrow prejudices, indisposed to regard with any appreciation or tolerance, or even to inquire into, institutions or opinions with which they were unfamiliar, and resolutely bent upon estimating everything by the extent to which it might accord with certain preconceptions of a very limited order. The individuals who oracularly propounded these ideas were wont to surround the "noble savage" with an atmosphere of romance and to endow him with imaginary virtues which were declared to be conspicuously absent in certain classes to be met with in civilised communities. An acquaintance, however superficial, with such mission work as that which has been carried on in the island of Madagascar must, in the minds of persons with any pretensions to candour, utterly sweep away every vestige of such a theory. As the result of labours commenced only 60 years ago, and for a quarter of a century interrupted by a ruthless persecution of the Christian faith, the Malagasy have been gifted with a written language, an achievement which their unaided resources had never developed; have been taught to reprobate impurity, deceit and fraud, offences to which no stigma attached in their heathen state; have learned to build for themselves substantial habitations, a process from which they were expressly deterred by olden superstitions; to clothe themselves in decent attire, and to prefer the arts of peace to the desolations of continuous tribal warfare. Surely results sufficiently noteworthy even for those who entertain no special regard for the spiritual aims which constitute the highest motives to missionary endeavours. But such a *résumé* as this by no means exhausts the catalogue of the obligations which humanity owes to the agents of the London Missionary Society in connection with the great African island. There is scarcely any department of science which has not been enriched by their adventurous explorations and intelligent researches, and in the volume before us, the Rev. J. Sibree has collected together, in a classified form, some of the most valuable of the results which have thus been rendered available.

Madagascar, which is four times as large as England and Wales, has been known to Europeans less than 400 years, but the Arabs seem to have had relations with it for more than 1,000 years. It consists of two great divisions—an elevated interior region raised some 3,000 to 5,000 feet above the sea-level, and a region consisting for the most part of extensive plains. Nearly surrounding the island, and generally following the coast line, is an almost continuous belt of virgin forest. Among the fauna there are no lions, leopards, hyænas, elephants, zebras, or monkeys, although the island is only divided by 230 miles of ocean from the African Continent, where all these abound; among the flora, bamboos, grasses, and rushes, which attain to great dimensions and are directed to important uses, occupy a prominent place. Rice is extensively cultivated, and the sugar cane grows luxuriantly, attaining a height of twelve or fourteen feet. Coffee promises to be an important article of export; indigo, tobacco, and spices, may be produced in quantities practically unlimited. Mr. Sibree estimates that the island is capable of sustaining a population of from ten to twenty times its present amount. Among the recently-extinct frequenters of the island was the *Epyornis maximus*, a gigantic bird, which laid eggs with a capacity of seven ostrich, or 148 hen's eggs. Among the most noteworthy of existing products is the traveller's tree, a sketch of which has been selected as the distinctive ornament of this volume.

The nearest allies to the races which inhabit Madagascar, Mr. Sibree contends, in opposition to Mr. Craufurd, are to be found, not in Africa, but

* The Great African Island: Chapters on Madagascar. By the Rev. James Sibree, jun., F.R.G.S. London: Trubner and Co. 1880.

in the Malay Peninsula and Archipelago, and even in more distant regions. He is of opinion that in some former period the Indian Ocean was occupied in part by a continent or archipelago, of which we have relics in Madagascar, the Mascarene Islands, the Seychelles, Amirante, and Chagos groups, and, nearer to India, the Maldivé and Laccadive groups. As to the origin of the different tribes now found in Madagascar, Mr. Sibree suggests that they constitute representatives of two races—one an olive or light-brown people closely connected with the inhabitants of Eastern Polynesia (from the Sandwich Islands through the Samoan, Marquesan, Society, Paumotu, and other groups down to New Zealand), and the other a darker race allied to the Melanesian tribes inhabiting Western Polynesia from Fiji to New Guinea. The Hovas who occupy the north central districts, and are now the ruling race, he believes, displaced in Imerina an aboriginal people, the Vazimba, who were unacquainted with the use of metal. The Malagasy language has no harsh or guttural sounds, but abounds in vowels and liquids; the parts of every sentence are regularly balanced in construction, forming a kind of rhythm very closely resembling the parallelism of Hebrew poetry. Notwithstanding supposed differences of origin among the tribes, there is substantial oneness of language all over the island, and fluency of speech in public addresses is a very general characteristic. The uttered words are accompanied by great animation of gesture, as may be gathered from Mr. Sibree's account of the speeches made at a great *kabary*, assembled to hear a message from the Queen delivered by the Prime Minister.

When replying, three persons at least of each class advance a little into the open space, and after saluting the Queen and repeating a number of the usual complimentary phrases, they express in vague and general terms their assent to the words they have heard, and, *manomby toky*, give assurance of fidelity and loyalty, presenting at the same time the *Adina*, or silver dollar. On some occasions, when popular feeling has been aroused, these speeches in reply are more lengthy, the orator turning to face his companions at the end of his rounded periods and demanding in a loud voice in the usual *Fa tsy isidy va?* [For is it not so?] to which the assenting shouts of *Isidy!* [So] are again given in reply. Occasionally the speaker will throw off the *lamba*, or outer dress, from his shoulders, girding up his loins; or sometimes throwing his *lamba* on the ground, seize a spear and shield, and with immense energy and violent gesticulation leap about, brandishing his weapons with fury against an imaginary enemy of the Queen; while his audience will become so excited as his oratory continues, that at the last they will leap to their feet in an enthusiasm of loyal zeal, waving swords and spears amid shouts of *Isidy! Isidy!* I remember seeing the Snider rifles also thrown up in the air by the soldiers, and even an Armstrong cannon lifted up bodily with its carriage and carried about in a fashion that would have astonished a European officer of artillery.

It is a noteworthy fact that, while some savage tribes have no words for numbers exceeding five or ten, the Malagasy language has a complete numeral system up to a million, *taptrisa*, "the finishing of counting." Madagascar is very inadequately provided with roads, and wheeled carriages are at present practically useless. Mr. Sibree saw but two while in the island; one of these was a small carriage belonging to the Queen, but this was "carried" by men (!) instead of being drawn by horses.

Much attention has been lately drawn, in connection with the edict of Queen Ranavalona II., to the subject of slavery in Madagascar. Mr. Sibree speaks of three classes—the *Zaza-Hovas*, who are of the same stock as the Hovas, who have become slaves through a sale for debt, or as a punishment for political or other offences; the *Andévo*, descendants of captives of war; and the *Mozambiques*, who were brought into the country by the Arab slave-trading dhows. The "domestic institution" is referred to as conformed in Madagascar rather to the "patriarchal" than to the "planter" type. Slaves were, for the most part, kindly treated as a kind of inferior members of the family, and permitted to join in the conversation of their masters at table, uttering their opinions with considerable freedom. The children were nursed by their owners with almost as much affection as their own children; and as no one dresses her own hair, the mistresses would often perform this service for their slaves. The *Mozambiques* have now been formally set free, "and the majority of them are actually so, although many of the female slaves remain with their former owners." No respectable Malagasy would carry with him any small article, such as a Bible or hymn-book; that must be consigned to an attendant. An objection like this does not extend to manual labour.

When there happens to be special work requiring to be done in connection with the royal courtyards, such as rebuilding or extending the lofty retaining walls, all ranks of the people, from the highest to the lowest, take a pride in doing with their hands some of the actual labour under the eye of their Queen, who sits on a raised seat looking on; the highest officers are seen with their *limbas* girded round their loins, working harder than their slaves, carrying stone, digging or ramming earth, and doing whatever manual labour may be required. Much of the same kind of feeling

exists in clearing the ground for the erection of their chapels, when every one—male and female, Andrians [the nobles] and slaves, officers and soldiers—will all labour with the greatest zeal; some digging, others bringing stone, others laying bricks, while their wives will mix the mortar and fetch the water required for the work.

As this sort of aid was in some sort connected with the old idea of monarchical absolutism, we are glad to learn that the erection of the memorial churches has, among other changes, ushered in the era of remunerated labour, and that many of the Malagasy have developed into excellent workmen in various branches of industry. In metal work they have long manifested great proficiency, producing silver filigree ornaments of wonderful delicacy. "In one of the royal palaces is a set of large silver vases of classic design, all made by native workmen from one sent from Europe."

Mr. Sibree furnishes much curious information as to funeral and marriage customs, folk lore and superstitions. Orientalism, in its various phases, has much that is in common, but few would have anticipated that Scripture would be in any wise indebted to Malagasy customs for illustration; yet some remarkable parallelisms are undoubtedly indicated in the chapter entitled, "New Light on Old Texts." From attentive observation of the tendencies manifested in some of the Christian churches of Madagascar, he is enabled to set forth some instructive side-lights on ecclesiastical history, more especially with relation to the development of sacramentalism, against which a very careful watch has to be kept among a people so recently emancipated from a heathen system, in which charms played so considerable a part. Among other incidents we have the following:—

Some few years ago, one of my brother missionaries was preaching in a village congregation in his district, not far from the capital, and being the first Sunday in the month he had to preside at the Lord's Supper. But before that was partaken of he had also to baptize several people, and the water for that purpose was brought (as is frequently the case) in one of the cups used for the wine at the other sacrament. As soon as the baptism was over the cup was, of course, needed for its special purpose; but here a difficulty occurred to the good deacons. What was to be done with the water? A little consultation took place; they appeared to think it improper to throw away what had been used for a sacred purpose, and so at last, to solve the difficult problem, one of them took up the cup and drank off its contents!

Those who read this incident can hardly fail to call to remembrance the workhouse girl's apron which was recently destroyed by an English chaplain on the ground that it had become "consecrated" by some wine being spilled upon it, and the piece of bread which, after being tacked to an affidavit in a law suit, was, in deference to a superstitious clamour, "reverently consumed" by the Archbishop of Canterbury. The whirligig of time seems to be carrying some of the State-appointed masters in Israel in the so-called Reformed Church of England back to the semi-Pagan notions from which the Christian communities of Madagascar, after abandoning other relics of idolatry, are slowly, but steadily, learning to emancipate themselves. We note that the Antananarivo churches are already sending out missionaries to the Sihànaka province and the regions occupied by other heathen tribes. If matters progress as they are doing, before Macaulay's New Zealander takes his place on the broken arches of London-bridge, we may look for the arrival of Malagasy missionaries sent forth to labour for a revival of primitive Christianity amidst the corruptions and superstitions which shall have engulfed the Church of England.

We must not linger further over a volume which is throughout replete with information, which ethnologists, botanists, naturalists, geologists, and students of folk lore, equally with those concerned for the progress of Christ's kingdom upon earth, will study with interest and advantage. The work, we may add, is enriched with physical and ethnographical sketch maps and illustrations.

A FRANCO-SPANISH CONDOTTIERE.*

THE hero of this interesting volume is one of those soldiers of fortune who, during the "hundred years' war," led to slaughter and to pillage the terrible bands of *écoucheurs*. We do not mean to say that Don Rodrigo de Villandrando had only the qualities of a cut-throat and the virtues of a highwayman, for, as such, he would not certainly have attracted M. Quicherat's notice; but the bravest soldiers of that distracted epoch were not proof against the temptations which the fortunes of war placed in their paths, and we must remember that Xaintrailles, Lahire, and Dunois (*le jeune et beau Dunois*) himself, earned their reputation for bravery quite as much in their quality of *routiers*, as in that of champions who stoutly maintained the independence of their native country. At all events, M. Quicherat, the learned director of the Paris *Ecole des Chartes*, was,

more than thirty years ago, engaged in collecting and publishing for the *Société de l'Histoire de France* all the documents referring to the trial of the Maid of Orleans. Whilst carrying on his investigations, he met with the names of many warriors who had taken an active part in the events of the times, some of whom, of course, were sufficiently known, whilst one, Don Rodrigo de Villandrando, had not yet received the attention to which he appeared entitled. The result of this inquiry was a series of articles originally contributed to the *Bibliothèque de l'Ecole des Chartes*, and now reprinted in one elegant and substantial volume, after having been revised, corrected, and increased to double their primitive dimensions. M. Quicherat, with his usual modesty, entitles his work an essay; it may so happen, indeed, that fresh discoveries of MS. documents will bring new light to bear upon the biography of Don Rodrigo Villandrando; in the meanwhile, the monograph before us may be considered as a masterpiece of its kind, and we have seldom had the chance of perusing any work more interesting on the reigns of Charles VI. and Charles VII.

We cannot pretend to follow through all its details the career of Villandrando; let us only notice that although a Spaniard by birth, he belonged on his grandmother's side to a family inhabiting the neighbourhood of Paris, and that he was naturally disposed to place his courage and his energy at the service of his France. When he arrived on this side of the Pyrenees, the civil war between the Bourguignons and the Armagnacs was raging in all its fury; he joined the former party in the first instance, and attached himself to Villiers De L'Isle-Adam; but jealousy soon drove him to the other side, and he strengthened the King's band of followers by the numerical addition of at least fifty soldiers, to say nothing of the influence belonging to his own personal merit. It is not too much to say that Don Rodrigode Villandrando played a decidedly prominent part in the desperate struggle carried on by the French for the liberation of the territory, and on more than one occasion the success of the day was mainly, if not entirely, due to him. It is astonishing that, such being the case, French chroniclers and historians should have been so provokingly silent about M. Quicherat's hero, or should have remembered only the worst features of his character; his *Histoire de Saint-Martial, Apôtre des Gaules*, Bonaventura de Saint-Amable has the following remark:—"Cet homme estoit si méchant et cruel, que son nom est tourné en proverbe dans la Gascogne, et pour signifier un homme brutal et cruel, on l'appelle Méchant Rodrigue."

We do not intend to justify all the actions of Don Rodrigo de Villandrando, and many of them, we frankly acknowledge, were exactly what one would anticipate from a captain of *écoucheurs*; but we must remember the dreadful epoch in which he lived. Chivalry was on the wane, and that magnificent ideal which we admire in Villardouin and Joinville had very nearly disappeared. Even the chronicles of Froissart, like the poems of Charles d'Orléans, show us the framework of mediæval society gradually giving way, and the gentle knights and courteous squires of yore succeeded on the fields of battle by soldiers of fortune and ruthless adventurers, who considered warfare only as a legitimate means of getting rich. M. Quicherat has been able, by industrious document-hunting, to give the whole biography of Villandrando, except during the space of three years, when we are left entirely in the dark about his movements. His reputation, thoroughly established both in his native country and in France by a series of brilliant actions, had attracted to his standard a formidable army of well-trained soldiers. Enjoying in Castile the title of Count de Ribadeo, he thought himself justified in marrying a lady of high rank, and, accordingly, he took for wife Margaret, the natural daughter of John I., Duke of Bourbon, who was then a prisoner in England. She brought to him, as a dowry, the lordship of Ussel, in Bourbonnais.

The excesses committed by him, whom an impartial historian called *l'Empereur des Pillards de France*, brought about his disgrace, and after a brief return to favour he retired to Spain, summoned by the Constable de Luna, who was naturally anxious to secure his services on behalf of the king, Don Juan II., unable to defend the crown of Castile against his rebellious vassals. Later on, we see Villandrando once more on the French side of the Pyrenees, helping Charles VII. to crush down the *Praguerie*, and resuming a command which he finally gave up only about the year 1442. He then took leave of France for ever, and spent the last years of his life in penitential retreat. The date of his death is 1457 or 1458.

One of the chief points of interest noticeable in M. Quicherat's excellent volume is the state of military institutions during the fifteenth century, especially in France. Don Rodrigo lived long

enough to see permanent armies taking the place of the *compagnies, routiers, écoucheurs*, and other scourges of the land. As our author aptly remarks, he indirectly helped the work of reform. The excesses he committed suggested the only possible remedy, and he may be likened to those epidemic, and other natural calamities, which, by their very ravages, lead scientific observers to the discovery of sanitary improvements.

In order to give our readers some notion of the materials accumulated by M. Quicherat, and turned to account in this monograph, we shall merely say that the appendix of illustrative documents contains no less than eighty-six different pieces, in addition to copious foot-notes. Since the first publication of this work in the *Bibliothèque de l'Ecole des Chartes*, several writers have discussed the history of the French fifteenth century, and particularly the reign of Charles VII. Whatever fresh information these writers have given is here made use of by way either of correcting the first narrative or of supplementing it.

THE ART OF DRESS.*

LORD DERBY has just been gently reproving us as a nation for want of economy. He meant that too often we do not spend with the true ends of life in view, and that we thus waste power and life, as well as physical resources. The "gunpowder and glory" business is, to the national mind, very much what ostentation of luxuries, and over-indulgence of appetites, and the creation of false appetites and of false needs, through perversions of fashion, are to the individual. There is, and can be, no true and healthy development, save in the simple lines of nature's laws; and these at last severely limit and revenge all excesses in the national as in the individual life. The results are easily traced in many manifestations. And just as economy, love of industry, and the quiet and independence that these beget in a people cannot possibly support the military spirit in its last results, so attention to Nature's laws, in the treatment of the human body, cannot be reconciled with excesses of fashion and the frivolities of society requirement. Lord Derby did not make any reference to the subject of dress; but that subject would have afforded him as good illustrations as could be found anywhere. Thinking over these matters recalled to our mind the little work on Dress by Mrs. Haweis, which has been, till now, overlooked, as good and valuable things often are, through having been too carefully put aside. We shall now try to do justice to it by way of making up arrears; and, as we are reviewing a lady's book on ladies' dress, if we follow her appreciatingly, we can scarcely be accused of ungallantry. The book is from first to last a book on personal economy—economy of means, economy of life and power.

On one occasion, we were greatly tantalised by a friend of ours who professed a predilection for a certain class of female figure of the wasp-type. He was also a great admirer of Greek art. Passing through Trafalgar-square one day, we asked him to step in to the Royal Academy, and, having done so, we stood with him before one of the greatest forms of antiquity, produced in the prime of the plastic art of that people, who knew more about the beauty of human forms than any other that has ever existed. Was that waist slender? Had the sculptor aimed at producing a slant line from the arm-pit to the side point of the waist? Nothing of the kind. Was the foot unproportionately small? or did it look as if it had ever been perked into a boot too small for it, or with a heel so high as to transfer all the pressure to the toes and front part of the sole? Nothing of the kind. The beauty of the foot arose, not from smallness, but from fine proportion, the sandal being what every true sole should be—a proper and sufficient support for every portion of the foot when spread to its utmost. Mrs. Haweis' little drawing in illustration of what the female human figure should be is in general after that outline; and how suggestively it contrasts with the fateful effects of tight-lacing set alongside of it.

Now, these two points lead us directly to the main issues which Mrs. Haweis urges, with all her tact and clearness and force of style. Dress is for service and for adornment; and the two ought to go together. That is a bad dress which impedes free, unrestrained movement, especially in the open air; and it is scarcely possible that it could be graceful. Suitability to climate and to circumstances is essential; so that mere copies of what is found fitting in one country will not be successful in another. But some general rules are absolute. The body should be kept to a proper degree of warmth, but it should be so free from compression at any point that the arms can be freely thrown up, extended to their utmost, and the tips of the fingers made to meet easily right over the head. That will show if the ribs and the lungs have play. Let the young ladies who care for their future try so simple a test. If they are in fair health, and if they cannot accomplish it without a creaking and cracking of stays, and without pain or short, sharp gasps in their breathing, then they seriously need a warning. The present writer once heard Canon Kingsley declare that this was a test he should always like to apply, and had systematically done so with his own family. Walking is more of an accomplishment than is generally supposed, especially among ladies. In too many cases they cannot persevere to such an extent as to find pleasure in it, because their dress stands in their way. In every such case there is a waste that is, we had almost said, criminal, because power is lost and life is inevitably

* The Art of Dress. By Mrs. H. R. Haweis, Author of "The Art of Beauty." Chatto and Windus.

* Rodrigue de Villandrando, l'un des combattants pour l'indépendance Française au XVme. Siècle. Par J. Quicherat, Directeur de l'école des Chartes. Svo. Paris and London: Hachette and Co.

shortened and made miserable. We must let Mrs. Haweis say a few words about tight-lacing:—

An artificial small waist is invariably ugly, for the same reason that, in architecture, a pillar or support is called *debased* in art, when what is supported is too heavy for the thing supported, or when the base is disproportionately broad and unwieldy for that which it upholds. Tight-lacing destroys the law of proportion and balance; for it is never necessary except in stout persons, and in them it distorts the natural lines of the body into a coarse, immoderate curve, and gives an appearance of uncertainty and unsafeness. Were it a question merely between one's health and one's own beauty, I have little doubt that the majority of women would sacrifice health; but we are so organised that there is no injury to the outward which does not affect the inward, no secret wrong that does not break to the surface, sooner or later, in ugliness. In order to be beautiful we must be healthy; in order to be healthy we must never thwart nature; and if our folly interferes, however remotely, with our power of breathing, taking sufficient exercise, or common precautions against cold, &c., the result will fall on our own heads sooner or later—and the later the worse—in some ugly form.

In a nation like our own, where little attention is given to the training of the body, and where good looks are seemingly held to be an accident, not to be attained by culture, and, having nothing to do with sanitary laws, nature must be greatly supplied by art in dress as well as [in] other things; and hence, how important to guide art into the right channel, and not to help her to destroy what is already unduly neglected.

On "low bodices" Mrs. Haweis is not less decisive. She says:—

It is not generally admitted, but a few experiments suffice to convince, that the low bodice is not only an ugly and an unmeaning form, but [that] it invariably detracts from the height. Most persons who attend the Queen's drawing-rooms must have noticed how short the ladies look, in consequence of the horizontal lines overpowering the perpendicular ones, in court dress. The hard line around the bust, and small sleeves or none, seem to cut the body in pieces, and there is no bodice which confines the arms so miserably. With the question of delicacy I do not pretend to deal; that must be left to feminine good feeling; I am chiefly concerned with beauty. If a woman has very beautiful shoulders, of course, it is a pity to hide them; but that objection would apply to any charms which are out of fashion. One cannot hope to display one's whole fortune at once and, as something must be kept back, it is better to sacrifice breadth than height. A low bodice with short sleeves has many faults—its poverty of design, its uninteresting bareness, its incongruity with a large mass of material below, the difficulties of trimming it without spoiling the figure, should be sufficient to taboo it. When made in a dark material and seen against a dark background the effect is such that Temple-bar stuck with ghastly limbs of malefactors was only a little worse—and against a light background, the bust and arms disappear altogether, and the dress seems to hang empty in the air.

Yet one further short extract:—

It may have often perplexed thinkers how our ancestors, who were so much more thrifty than we are, could have afforded to wear in common such fine lace, as we know they did, on cuffs, collars, and caps. Not that they would have spent money in having it scrubbed with washing powder or worn it dirty. . . . I believe the introduction of blue, yellow, and red starch was for economy; white ruffs would never last long, and were odious when soiled. The dark starches saved time and money, and the look of them was, of course, as tinted muslins, now a matter of taste. High-born women cleaned and mended their own delicate laces, which they loved to wear at all times. But the strongest thread would not have borne the weekly or even monthly scour. A picture of Henrietta Maria, by Claude Le Ferre, now (1879) in the Exhibition of Old Masters, at Burlington House, shows us an ingenious bit of thriftiness. Over the rich lace is a transparent outer cuff of muslin, which could be renewed as often as was necessary, preserving the lace, though visible, from dust and grease, and thus it might have lasted a twelvemonth in daily wear. How else could these laces have survived two or three hundred years? What fabrics of our day will survive the ill-treatment of the laundresses' chemicals and wringing machines?

And the reader of the book should certainly not omit the section "Conscious Economy" and the "Satanic creature," whose extravagance and whose economy were at once so great!

Mrs. Haweis has traversed the subject of dress in its manifold details, speaking of head-dresses in their varieties, as well of jewellery, &c., of sleeves, of trimmings, and the minutiae, which, to us, are perhaps, too much of mysteries; she has some sound and suggestive words about hygiene and about children's dress; and all so compressed, and yet so clearly set forward, that we must leave the readers themselves to follow her through her short, but pleasant chapters, should they feel inclined. They will assuredly find Mrs. Haweis a cheering and amusing companion as well as an excellent instructress, and we think they will be fain to put her little manual on the dressing-table to be often referred to. If they should do this and act prudently on her hints one thing we know would result, nay, two—there would be fewer piteous, helpless valetudinarians, and doctors of a certain class would suffer a great diminution of their incomes, but, as Lord Derby said again, the income tax returns would be the same.

THE MODERN REVIEW.*

The first number of a new quarterly review deserves something more than a mere passing notice, and we propose to devote to the one before us more space than we can generally afford to periodical literature. It appeals to our sympathy as the successor of an old friend, one long since passed from circulation. It is the immediate successor of the *Theological Review*, whose career ended three months ago, and it is, through that, the lineal descendant of the *National Review*. The *Modern Review* reminds us of the former by the names

* The *Modern Review*. Edited by R. A. Armstrong, B.A. London: James Clarke and Co.; Manchester: John Heywood.

of several of its contributors, and of the latter by its breadth of view and literary aim. In an exceedingly interesting manner, and with great fulness of information, the editor tells "The Story of Nineteenth Century Reviewing." He judiciously guides the reader from the sources of the great reviews in the beginning of this century through the more important periods of their history to the publications of a later time devoted to some special interest. He deals in succession with the *Eclectic*, the *British Critic*, the *Theological Repository*, the *Christian Teacher*, the *Prospective* and the *National Review*, and the *Theological Review*, and finally pauses on this latest creation, or ought we not rather to speak of it, in conformity with its scientific spirit, as the latest form of literary evolution? The following quotation expresses with sufficient fulness the religious and scientific aims which, in the editor's view, such a magazine should seek to reach:—

We have no quarrel with any of the great literary organs. The bitterness of controversy is passed away; nor have we controversy with any reviews that sustain the literary repute of our times. Only, while some are, with perfect propriety, devoted to the interests of school or sect, and others, with truest liberality, hold impartial balance between Orthodox Catholic or Protestant on the one hand, and Positive Philosopher or atheistically-inclined Agnostic on the other, we note that a group of schools, in love with liberty, pledged to progress, reverent in religious aspiration and affirmation, address the public through none of these; and we note a deepening and outspreading impression (as we think in consequence) upon the public mind, that, where Faith is, Reason has no footing, and, where Reason rules, Faith cannot dwell; that Religion and Science are offered to the world alternatively, and the world must make its choice between. Believing that impression false, pernicious, and removable, we make it our purpose to do what in us lies towards its removal.

Of the articles generally in the number before us we cannot do better than arrange them in groups, which may serve to represent the spirit and method of the *Modern Review*. Dr. Carpenter, writing of "The Force Behind Nature," denies that we know nothing save matter in a state of motion; and affirms that we have a cognition of force, as immediate and direct as our cognition of motion; that it is by means of muscular tension that we perceive force; further that this force is put in motion and controlled by the individual personality; and that therefore human will is the type of the force which science seeks to know. Professor Upton, treating of the moral effect of agnosticism, gives us a powerful criticism on what he happily calls "Fervent Atheism." With these two papers should be read "The Ancient Buddhist Belief concerning God," by T. W. Rhys-Davids.

"The Miracles in the New Testament" are treated by Mr. Wicksteed on the assumption that they are a hindrance to the spread of religion among many persons. After mentioning the rationalistic explanations which have been given of them, and showing wherein they failed, he seeks to combat the idea that miracles originated in fraud, and gives a number of examples of so-called miracles of later times which, he contends, as well supported by the evidence of eye-witnesses as those of the times of the apostles. Those in search of evidence on behalf of the truth of miracles must, therefore, not go to the *Modern Review*. Those, on the other hand, who do not believe in the physically supernatural, will find here that that is no reason for relinquishing the teachings of Jesus or of abandoning all belief in His personality. "The most resolute disbeliever in miracles," says Mr. Wicksteed, "need not reject the whole Gospel tradition as unhistorical." Dr. Vance Smith contributes a few pages of exegesis on Rom. ix. 5. A discussion in which he had been engaged with Canon Farrar in the *Expositor* had closed without containing all he wished to say on his side. He, therefore, sends his notes to a periodical were the "liberty of prophesying" is somewhat wider.

Passing from these philosophical and theological subjects, we select those which deal with the subjective and experimental aspect of religion. The first is by J. Allanson Picton, M.A., on the worshipper's relation to Christ, "In the Name of Christ." The second is called "The Tides of the Inner Life," by Miss Cobbe; the third, on "Sight and Insight," by Joseph Wood. The last is on that capacity of the soul to see more than is apparent which makes faith possible, and without which religion could not be. It is charmingly described, and illustrated by poetry. Miss Cobbe preaches from the text that tells us how difficult it is to keep the "heights which the soul is competent to gain." She describes the changes through which the spirit passes, the oscillations of judgment, and the transitions of the emotion from one state to another. She investigates the causes of these varied moods, beginning with those most outward, and ending with that most sovereign cause of all—the will of God. It is a truly devout and religious essay. Mr. Picton's paper is a plea for a practice which some, it appears, regard as inconsistent—that of praying in the name of Christ, with the belief that the worship of Jesus is idolatry. The argument is a very forcible one, but it will probably not convince those who raised the objection. The chief value of the article is, in our view, its connection with the inward religious life. Papers of this kind may be felt to be out of place in a Review devoted to the interests of science, philosophy, and the higher criticism; but we think the editor has judged wisely in resolving to have this element with the others.

Of purely literary articles, besides the first by the editor, there are these: "The Homes of the Stanleys and the Taits," by Charles Shakspeare, M.A.; "A Liberal Country Parson. In Memoriam P. C. S. Desprez," by John Owen; and "Farrar's St. Paul," by Allan Menzies, B.D. There is also an account of the life and writings of St. Thomas Aquinas, by Charles Hargrove, M.A.

WARD, LOCK, AND CO'S. REFERENCE BOOKS.

NOTHING is more remarkable than the vastly increased diffusion of useful knowledge. The love of reading and of books is an appetite which grows by what it feeds on, and multiplied competition seems only to increase the field, and really to injure no one concerned. Nobody need be ignorant now; not only is the schoolmaster abroad in a sense in which Brougham and his friends could hardly have dreamt of, but the publishers are ubiquitous. Books of reference, Bible dictionaries, dictionaries of science, encyclopedias of all sorts, which used to be the exclusive possessions of the rich and learned, can now be obtained by every working-man, since they are primarily issued in parts, which renders it easy for those with but small earnings to become purchasers of them. Many firms are doing good work in this way, and we have taken many opportunities to speak of their efforts. A number of the useful publications of Messrs. Ward and Lock are before us, and demand that we should try to do them the same justice as we have done to others.

First and foremost comes the new edition of "Haydn's Domestic Medicine," under the editorship of Edwin Lankester, M.D., F.R.S., which has been greatly improved and brought down to date. With its very compact and, in some cases, exhaustive articles, its strict alphabetical arrangement, its abundant woodcuts and diagrams, it is certainly a book fitted to be a treasure in the household. For not only does it give terms that are properly medical and associated with medicine, it embodies a complete system of health conditions, acting strictly on the maxim that "prevention is better than cure." Indeed, it is here, we think, that the most valuable element of the book lies. Let the reader turn to such headings as "Food," "Milk," "Cheese," "House," "Heat," "Ventilation," "Flannel," and he will at once see this. The latter, indeed, is so good, we must quote it:—

"Flannel, though not strictly speaking a remedy, is one of the most valuable means of preserving health we possess. Its great virtue consists in that it prevents the body from being too rapidly cooled, after having been greatly heated. Flannel is a non-conductor of heat, even when saturated with perspiration, and so prevents the heat of the body from being wasted in evaporating the fluid after the body ceases to generate excessive heat. This great lowering of the bodily temperature is accompanied with danger, especially in the tropics, where it has been assigned as the true cause of ague. For similar reasons an individual clothed in flannel will be able to resist exposure to cold and wet better than one clothed in a better conducting material. Such exposure, as we well know, is a frequent cause of rheumatism, and one attack of rheumatism almost invariably predisposes the individual to a second attack. It is, therefore, a good rule for individuals who have once suffered from this malady never to go about without flannels." And so on.

The articles on such subjects as "climate," "erysipelas," "chloroform," "bronchitis," "brain," "asthma," are particularly good. "Bright's disease," in its many phases, is most succinctly described, and so is "Addison's," only here, as in some other few cases, we observe that the terminology is rather too technical for such a book. There is a valuable appendix on "Sick Nursing" and "Maternal Management."

"The Bible Dictionary," edited by the late Rev. C. Brintell, M.A., is a careful and comprehensive compilation, done with great neatness, sense of proportion, and literary tact. It has now undergone many improvements, and is, in point of size, a still more imposing book than before. We could have wished that circumstances had admitted the embodying of the valuable new matter which now forms the appendix in the body of the book; but the system of stereotyping, which alone makes cheap books of this class possible, no doubt stood in the way. Such articles as "Flood," "Damascus," "Baal," and "Altar," to which we have specially referred, are particularly well done. With its hundred pages of admirably instructive woodcuts the volume forms a most desirable addition to every library which cannot command the still more extensive works of the same class.

"Whiston's Josephus" is a never-failing book—it throws so much light on the condition of things among the Jews at date immediately succeeding the period of our Lord. It is very nicely printed, necessarily in small type, but still readable, and the paper is good. The Autobiography of Josephus prefixed is most quaint and attractive. We have read it again with the liveliest interest. In an appendix there is a vindication of the testimonies of Josephus to Jesus Christ, John the Baptist, and James the Just, which very suitably concludes the somewhat ponderous volume. It is a library in itself, and, with the immense number of illustrations, will give the reader a very fair idea of the manners and customs of the Jews and the Romans, as well as of the history of the time.

We have before us also two parts of "Ward and Lock's Illustrated and Complete Edition of Cruden's Concordance and Bible Companion"—a work which is essential to everybody who wishes to be familiar with Scripture, and to be able to refer to its various parts with ease and readiness. The illustrations given are very good and helpful.

We have two parts also of "Beeton's Illustrated Encyclopedia of Universal Information," which has already stood the severe test of many years' use. It is compact, handy, and well done. The geographical and scientific portions are exceedingly well and clearly written.

AN ECCLESIASTICAL QUESTION which has been causing some difficulty in Switzerland is supposed to have been settled. According to the *National Suisse*, Monsignor Cosandey, who succeeds Monsignor Marilley, has received the title of Bishop of Lausanne and Geneva, and this decision of the Vatican will, it is anticipated, put an end to the conflict which was raised by the nomination of Monsignor Mermillod, Bishop of Hôron, as Vicar Apostolic of Geneva, and brought into prominence by his expulsion from the latter canton. Monsignor Mermillod will thus be deprived of all the authority which Monsignor Marilley allowed him to usurp, and which the new titular will know how to maintain.—*Pall Mall Gazette*.

INTOLERANCE CHASTISED.—The Catholic priest in Morris, Indiana, who severely whipped three boys of his parish for acting as pall-bearers at the funeral of a Protestant boy friend, has been fined to the amount of 300 dollars.—*Religious Herald*.

FATHER CURCI, who is living in retirement at Naples, has written a preface to a new Italian translation of the New Testament, in which he deprecates that the Scriptures are so little read by Italian Catholics.

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THE Nonconformist and Independent.

THURSDAY, JANUARY 15, 1880.

ST. PETERSBURG, VIENNA, AND BERLIN.

In these days of telegraphs and special correspondents and penny papers, the ancient difficulty of getting at a fact seems to increase rather than diminish. News is forwarded in any quantity, and is swiftly published and circulated; but whether it has solid fact or a Stock Exchange invention behind it who can tell? It ought to be the easiest thing possible to ascertain whether a great Russian army is being concentrated on the Polish frontier of the Empire; but even the best-informed journals are discussing the antecedent likelihood of such a concentration as the best clue to truth or falsehood of the telegrams which are flying over the Continent, and which are causing no little alarm. News spreads so rapidly, and acts so instantly and powerfully on the value of securities, that there is the strongest temptation either to manufacture or to manipulate it; and no one knows really what to think about a grave report until it has been sifted and tested in every possible way. We are living in the atmosphere of universal doubt, with the means of the most absolute certainty, apparently, in our hands. How to get at a fact was never a more perplexing question than it is now, when skilled observers are stationed at every point of interest, and the means of communication are marvellously rapid and sure.

But whatever may be the truth about the extent of the Russian military movements on the German frontier, it is quite clear that there are ominous thunderclouds in the political sky. Next to wars, perhaps rumours of wars are the influences which act most detrimentally on commerce, and on all the industrial occupations and social interests of mankind. And rumours of wars are rife just now in the east of Europe. Russia is certainly moving large bodies of troops, and Prince Bismarck holds the German army well in hand, ready, in case of need, for an instant spring. But it seems impossible to believe that Russia is meditating anything so mad as a war with the German Empire, unless the ominous sentence, *Quem deus vult perdere prius dementat*, is already written by the finger of Fate on the fortunes of the Czar. The German army is ready in a perfect state of equipment—ready, we may be sure, "even to a gaiter," and in nine days the German generals could pour a flood of troops into Russian Poland, which would sweep the Russian columns before them, as boughs are swept before a storm. The Russians, naturally enough, may not see this as clearly as a calm spectator; but they must have some "glimpsing" of it, as CHAUCER says. They know what desperate efforts it cost them to drive the Turk in on Constantinople, and with what ease the German army drove the Austrian in on Vienna, and the French on Paris. They can hardly doubt that the flood which would be let loose on them would swiftly drive them in, beaten and shattered, on St. Petersburg. And yet there seems, as far as can be made out, to be a menace in their attitude which it is not easy to interpret, and there is a great deal of uncomfortable speculation abroad about the chances of war.

The dangerous element in the situation is the really desperate social condition of Russia. Almost anything is possible in the action of a Government so terribly straitened and menaced by internal and external foes, because nothing which may result from the most reckless action can be much worse than the miseries which the State has already to

endure. It is not at all unlikely that the policy of engaging the attention of the people by foreign hostilities has been anxiously discussed in the Councils of the Czar. It is the favourite scheme of despotic Governments. It is one which has more than once played an important part in Russian history; nor has it during these last years been quite unknown among ourselves. But the risks are so tremendous, the chances are so desperately against even a momentary success, that a declaration of war would seem to be simply an act of madness; and as neither the Czar, Prince GORTSCHAKOFF, nor Count SCHOUVALOFF have given any signs of mental aberration, it seems reasonable to seek some other key to the movements which have caused so much anxiety, than one which would almost prove them to be insane. There can be no doubt that by the Austro-German Alliance which Prince BISMARCK has cemented so firmly, the Russian Government has been placed in a very difficult, painful, and humiliating position. Indeed, the humiliation which it has inflicted on Russia is one of the grave domestic difficulties with which the Government of the Czar has to contend. The German CHANCELLOR has, as usual, done his work thoroughly. It is one of the most clever achievements of his life. A State which he had utterly humbled and embittered against both himself and his new-made Empire has been so captivated by his blandishments as to become his devoted ally, and has apparently placed itself at his disposal to assure his position against France on the one hand, and Russia on the other. One cannot help wishing to understand a little better than is understood at present, the price which was offered for such a success. We cannot resist the suspicion that there are clauses in the agreement between the two Empires, of which Enrope will know nothing until it has to decide on the fate of Constantinople. Be that as it may, the alliance between the two greatest States of Central Europe isolates Russia completely, and cuts her off for ever from the fulfilment of her dream. There was no need for us to be in such a desperate hurry to head back Russia. To Austria, and, in a lesser measure, to Germany, a Russian occupation of Constantinople would have been a fatal blow. They were bound to prevent it, and would have prevented it effectually, had our fleet never moved from Malta. They have now made Russia understand that she is debarred from the Bosphorus for all time; and the Russian people take note of it with bitter indignation, and with a fierce desire to enter some form of protest against it before it is too late.

This may account for the demonstration of military force which the Czar is making at a moment when one would think that he has more than enough upon his hands. He may think it desirable to show that it is not safe to leave him quite out of the account. More probably, we imagine, he sees that Constantinople is hastening to its fall. The Anglo-Turkish Convention is not worth the parchment upon which it is written, for the purpose of arresting the disintegration of the Ottoman Empire. He may see that the time is at hand when the question of the succession to the sick man will have to be finally settled, and he may think quite justly that it will not be bad for the interests of his empire, to have a powerful force ready on the Austrian and German frontiers, capable of, at any rate, inspiring caution in the two Cabinets whose policy he has so much reason to dread. This would seem to be a more reasonable account of the menacing movements of the Russian forces than that which anticipates an immediate outbreak of war. Of that we believe there is no danger. The Czar and Prince BISMARCK know too well the ruin which it would work. But the chronic danger of Europe abides, and every month it assumes a more aggravated form. The break-up of the Ottoman Empire is impending, and there can be no peace in Europe or approach to peace, until the succession is settled. Had the Tory Government spent half the energy on that question of questions, which they have manifested in their wretched efforts to galvanise an accursed and dying tyranny into something which might for the moment look like life, Europe would not now be groaning over "wars and rumours of wars," as the only tangible fruit of their vaunted Berlin peace.

MR. WALTER AND THE BERKSHIRE LIBERALS.

THE Berkshire Liberals are determined not to allow their indignation with Mr. WALTER to end in words, and their action is all the more worthy of serious attention, because it has been taken with such careful deliberation, and because there are in it no signs of undue heat or passion. The meeting at Newbury has been followed by a larger and more representative assemblage at Reading, where all the facts of the situation were canvassed, and a resolution appointing a committee to

select another candidate was adopted *nem. con.* after a discussion, in which Sir GEORGE YOUNG and Dr. GINSBURG did their utmost on behalf of Mr. WALTER. The latter gentleman, who is better known as a distinguished Hebrew scholar than a politician, appeared in the character of Mr. WALTER's personal friend; but instead of attempting a defence of his political action, he sought to propitiate the meeting by avowing his opposition to the foreign policy of the Government, which he declared had made him, for the first time, feel ashamed of his country. The logical connection between this statement and the advice to vote for a gentleman who avowed himself a supporter of the Government on this very point and gloried in the shame was not very obvious. But Dr. GINSBURG has a *penchant* for "independence," and he therefore urged the Berkshire Liberals to return a man who would show his independence by thwarting them in their most cherished convictions. They feel that the question of the hour is as to that Imperialism on which the Ministry will ask the verdict of the constituencies. Sir PETER SPOKES, the chairman of the meeting, sufficiently indicated the tone of feeling among the decided Liberals of whom he is a representative when he said, "Speaking for myself, personally, I am willing to sink what, on most occasions, I should regard as a leading feature of my political creed—disestablishment. I will not tell you for a moment that I will give up that in future, but what we have to look to at the present time is to get rid of the present miserable Government." The one feature also in the conduct of the Government which was singled out for condemnation was its foreign policy, and to that Mr. WALTER gives his approval. The Berkshire Liberals must certainly have a singular, not to say eccentric, love of independence if it induces them to choose for their representative a man who will condemn all that they applaud, and applaud all that they condemn. If the upholder of Imperialist ideas and the defender of a State robbery by which a "scientific frontier" is to be secured was a supporter of disestablishment, the choice might have been a difficult one for others besides Sir PETER SPOKES. We do not suppose that Mr. JOSEPH COWEN will lose any Nonconformist votes because of his anti-Russian views. But though it happens that Mr. WALTER and Mr. COWEN are in a similar position as regards the Eastern Question, they are far from being on exactly the same platform, and do not belong to the same set of politicians. Mr. WALTER does not profess to be an advanced, or even a strongly-pronounced, Liberal, and there is, therefore, the less reason why strong Liberals should condone his opposition to them on the crucial question of current politics. But there is still another element in the case which cannot be left out of account. The *Times* has persistently asserted that the country is with the Government, that the leaders of the Opposition are as mistaken in relation to the popular feeling as they are hopelessly wrong in their views of the true interests of the nation, and that the "independent Liberals" are those who correctly reflect the state of public opinion. Are the Berkshire Liberals to lend their countenance to this idea by returning the typical "independent?" The admiration of independence may be a very fine trait of character, but there are those to whom fidelity to principle seems even finer, and these men cannot give their support to Mr. WALTER, and neither he nor his friends have any just reason to complain of their opposition. "Independents" will return him, but, unless the whole theory of representative government be a farce, the decided Liberals will seek a man whose politics are more in harmony with their own. Where great principles are at stake, personal feeling must be put aside.

Sir GEORGE YOUNG's defence—if defence it can be called—was so extremely qualified that it would have been better on Mr. WALTER's account, as well as his own, had it never been attempted. It did the client no good, and it is quite possible that it may do the counsel harm among some of his own supporters, who would fain see in himself a little more strength of backbone. Still, though very reluctant to "rule out" of the party a man like Mr. WALTER, he would ask him whether he was prepared to support a vote of "want of confidence" in the Ministry, if proposed by one of the party chiefs, or with their approval, and on the answer given to this straightforward question would depend the course he would himself take. Mr. WALTER would not gain much by this. It is not to be supposed that he would give any such promise, and his refusal would make the antagonism between himself and his quondam supporters more determined than ever. In short, the reconciliation between them is impossible, unless Mr. WALTER becomes so disgusted with the proceedings in Afghanistan as to confess his error in ever supporting the policy which took us into the country. There are gleams of reason in the

leader of the *Times* on Monday, which might awaken a faint hope that even such a return to a sound mind is not wholly out of the question. It laughs to scorn the alarmists, who are already dissatisfied with the scientific frontier, that only six months ago was supposed to have made our Empire secure, and who find in the rumoured advance of the Russians on Merv, a reason why we should occupy Herat or annex Afghanistan. It insists, as Mr. GLADSTONE insisted long ago, that if the difficulties of European politics be as great as is represented, there is the more reason why we should keep ourselves free from these Asiatic complications. Yet in all this there is not a word of sympathy for the unhappy people whose homes are desolated, and whose cities are occupied by foreign troops for no other reason than that we can discover, except the fact that their territory is on the road between Central Asia and our Indian Empire. When the necessity for a more scientific arrangement of the frontier is urged, and the seizure of Afghan territory for that purpose justified, and when, as now, annexation is condemned, the governing principle in both cases is national selfishness. Moderation is inculcated not out of consideration for the rights of others, but solely because British interests are supposed to require it. Here is, in truth, the pivot of the whole controversy. Lord BEACONSFIELD insists that British interests, or rather his own idea of British interests, is to be the paramount and decisive consideration by which our foreign policy is to be shaped. Mr. GLADSTONE maintains that the true interests of a nation can never be promoted by a course of unrighteousness. The motto of the one is "*Gloria*" (rather than *salus*), *Britannia suprema lex*, that of the other, *Fiat justitia, ruat cælum*. The Berkshire Liberals believe in the latter; how can they return Mr. WALTER so long as he holds by the former? Even the expressions of dissatisfaction with aggressive action in Afghanistan count for very little, so long as the radical principle of the policy is still maintained.

There are two personal considerations which very materially affect the question at issue in Berkshire. For Mr. WALTER as a man there is great respect, and we suppose there are few of his opponents who have so far lost all confidence in his politics as to think it possible that he could become a Tory. Nonconformists in particular cannot forget the courage and straightforwardness with which he has on two or three occasions advocated a broad and liberal policy towards themselves. He would retain a national Church, but he would make its pressure rest as lightly as possible upon Dissenters. But at the present time the conflict is between Lord BEACONSFIELD and Mr. GLADSTONE, as representatives of two distinctly opposite theories of national duty and progress, and the key-stone of the whole position is foreign policy. Now the *Times* has distinguished itself by the fierceness of its opposition to the views of Mr. GLADSTONE, and the truculence of its attacks upon the man. It is true that Mr. WALTER is not the *Times*, but they have become so far identified in the public view, that it is very difficult to separate between them. Indeed, we have not seen any attempt in the past of the Member for Berkshire to disclaim the responsibility which attaches to the leading proprietor of the *Times*. Probably the identification is unfortunate for both. Certainly, the loss of that impersonality, and with it a certain element of mystery attaching to the management of the *Times*, must interfere with its position as the "leading journal." In the meantime, it may be that Mr. WALTER suffers in being burdened with the responsibility of the discreditable attacks upon Mr. GLADSTONE. License in abuse is surely not to be regarded as a privilege of the "independent Liberal," especially when that abuse is directed against a statesman who, whether or not he be nominally the leader, is certainly the most conspicuous man in the Liberal party. To damage Mr. GLADSTONE at present is unquestionably to lessen the chances of a Liberal victory; yet this is what the *Times* has endeavoured to do with an unscrupulous violence which, happily, is not often seen in our first-class journals, and which, if it be often repeated, will certainly destroy the pretensions of any journal to be a leader of opinion. Is it marvellous that the Berkshire Liberals, whose enthusiasm for Mr. GLADSTONE is as passionate as that which prevails among Liberals everywhere, except in a few Parliamentary circles and certain cliques of the Reform Club, should refuse their votes to the man who controls the *Times*? The conduct of the journal towards Mr. GLADSTONE was one of the points urged most strongly at the Newbury meeting, and the reply was a number of articles more abusive than ever. It is hard to see what else the men of Berkshire can do, than resolve to find a candidate of a different calibre. We want to see union among Liberals; but the very last mode of securing that is to admit differences of opinion on the fundamental points of Liberal principle and policy.

LORD DERBY ON TRADE AND WAR.

In addressing the Huddersfield Chamber of Commerce last week Lord DERBY took rather a sanguine view of the present condition and future prospects of trade. But he did not let the opportunity pass without a word of warning as to the real dangers of the situation. With his usual coolness of judgment he confronted prevalent fears of commercial decay with well chosen statistical facts; and the result of his survey is somewhat startling to those who are more familiar with vague lamentations over diminished profits than with authoritative returns of income, or of exports and imports. In the course of his speech he dealt with three questions. "First, Are we, on the whole, as a community growing richer or poorer? Second, What is the proportion which the profits on our foreign trade bear to the entire earnings of the nation? Third, Is our foreign trade really falling off, or has it suffered only a slight and temporary check?" The figures he gave have no uncertainty as to the answer to the first question. The national wealth may not be, indeed, clearly is not, advancing "by leaps and bounds" as under Mr. GLADSTONE's régime. But the progress that still continues would have been the cause of ecstatic joy to any generation of our fathers. Between 1870 and 1878 the sums deposited in savings banks increased by twenty-one millions, and the quantity of tea taken for home consumption grew from 117,000,000lb. to 157,000,000lb. At the same time the incomes liable to taxation had increased by 125 millions, or considerably more than twenty-five per cent. It is no doubt true, as Mr. GLADSTONE has shown, that the speed of increase has been very perceptibly slackened within the last few years. But it cannot be for a moment maintained that the nation, as a whole, is growing poorer. Such figures, however, tell us nothing about the distribution of wealth. It was the curse of Roman civilisation in its most splendid age that the magnificent fortunes of a few were like glittering isles amid a weltering swamp of pauperism and slavery. And when we hear of taxed incomes increasing by 125 millions in seven years, while the East-end of London is fed by doles, and the unemployed are clamouring for the opening of government works to keep them from starvation, we fear there is another side to the picture drawn by Lord DERBY.

An evening contemporary often urges as a reason for lavishing money on iron-clads and big guns the absolute dependence of this country on its foreign commerce. But according to Lord DERBY, the extent of this dependence has been considerably exaggerated. We are not sure, however, that the figures he gave on this subject will wholly bear out the inference he would draw. Basing his estimate partly on the income tax returns, and partly on the opinion of some able statisticians, who think that untaxed incomes are in the aggregate about equal to the taxable, Lord DERBY put the whole receipts of the nation at 1,200 millions, and then, to ensure being within the mark, he deducted 200 millions. The value of British exports is 200 millions, and deducting from this the cost of raw material, Lord DERBY estimated the manufacturing profit at 140 millions, or only about one-seventh of the whole earnings of the country taken at a thousand millions. It is obvious that some of these figures are conjectural; but the errors are probably such as would at first sight rather strengthen the argument than weaken it. The sum representing the difference in value between raw and manufactured material, very likely bears even a less proportion to the whole earnings of the nation than Lord DERBY has assumed. But it by no means follows that the dependence of the country on its foreign commerce is represented by that proportion. Say that the profit on manufactures is 140 millions. Is it for a moment to be supposed that the loss of this would leave 860 millions remaining? The truth is, that a considerable portion of this 140 millions appears at least twice over, indeed, part of it three times or more in the above estimate of national earnings. For the taxable income of manufacturers is spent largely on shop-keepers, who also make returns of their profits. Besides, the 140 millions represent gross profit, not net. A large part of the amount goes in wages, which again swell the profits of shop-keepers and others with whom they are spent. Thus with the disappearance of manufacturing profits, there would also disappear a large proportion of income returned by shopkeepers and tradesmen of various kinds, as well as a large sum in wages. The probability is, that instead of one-seventh, at least one quarter, and probably more, of our national earnings, meaning by that the aggregate of individual incomes, is directly or indirectly dependent on the extent of our exports.

There is less objection to Lord DERBY's mode of answering the third question he raised, that is, Whether the check to our trade is temporary or

permanent. He considered that the United States are the only rivals to be feared, and that these confess their inequality by their system of protection. When that is removed, American trade must necessarily increase beyond anything we can achieve, but still there may be room in the markets of the world, both for the old country and the new. As to the countries of Europe, Lord DERBY could not see any advantage they possess over England in coal, iron, capital, or labour. And he insisted strongly on one great disadvantage they endure in militarism and the conscription. The latter he considered only as the symptom of a deeper evil. The rulers of military empires do not care for trade. They despise it. They would rather have the people sufficiently uncomfortable at home to find the life of a soldier at least endurable. These are very radical sentiments to be uttered by a great nobleman. And it seems to us that Lord DERBY has undergone an experience similar to that of Mr. GLADSTONE, when the latter told the people of Lancashire that he had "come amongst them unmuzzled." The noble lord has rapidly grown in freedom of utterance since he severed an unnatural political connection. And the soundness of his views on the comparative advantages of war and peaceful commerce would make him a very desirable member of a Liberal Ministry. His satirical warning against "the gunpowder and glory business" has offended even the *Spectator*, which has always betrayed a weakness for the sentimentalities of war. But, for ourselves, we have no belief in the "Christian chivalry" which consists in destroying human lives. Trade has its dangers and temptations; but, where commerce makes men worldlings, war turns them into devils; and, though on this subject tastes will differ, we confess that, on the whole, we prefer the former to the latter.

The past week's news from Afghanistan is of a composite character. General ROBERTS has, for the present, re-established his supremacy at Cabul, and many of the clansmen are coming in. But the formidable tribe of Mohmunda is gathering, and it appears that MOHAMMED JAN, the able leader of the insurgent Afghans, has seized upon the fortress of Ghuznee, and is putting it in a state of defence, while his undisciplined soldiery have sacked the city. This active chief is collecting a considerable force at Ghuznee, and mollahs are scouring the country with a view to arouse the fanaticism—or patriotism—of the population. Our troops, therefore, have to look forward to renewed conflicts, which may possibly last for months. Further, the "scientific frontier" theory is already so antiquated that strong reports prevail which point to the conquest of all Afghanistan. First, it seems to be regarded as a military necessity to take possession of Ghuznee. Next, the probable advance of the Russians upon Merv in the spring suggests the urgent importance of occupying Herat, with or without the co-operation of Persia. In fact, the preparations for this expedition are said to be in an "advanced stage." Thus the prospect of warlike operations in Central Asia widens. When Cabul and Ghuznee are sacked by the Afghan soldiery, and our own troops are being decimated by disease and the chances of war, the entire outlook in that region is as dismal and humiliating as it well can be.

The prospect in South Africa is only a shade better, though the scene has somewhat changed. Notwithstanding the overthrow and capture of SECOCOENI, the neighbouring Boers refuse to submit, and the sturdy population of the Transvaal, which Sir GARNET WOLSELEY declares must henceforth be regarded as a Crown Colony, have been thrown into great excitement by the arrest of ex-President PRETORIUS, PAUL KRUGER, and Mr. BOK, on a charge of high treason. The threats of an outbreak in the Transvaal may not be carried out, but it will be necessary, for some time at least, to occupy the country with British troops as conquered territory, and govern them by alien administrators. Of course, while this state of things continues, it will be alike difficult to withdraw regiments from South Africa, and to induce the colonists to undertake the management and cost of their own affairs.

The French Chambers have re-assembled after the Christmas recess, and in a day or two the FREYCINET Cabinet will reveal its programme. Meanwhile the War Office is being purged of reactionary employés, and considerable changes of a like kind are expected in the magistracy. An ominous event has occurred in the Chamber of Deputies. M. GAMBETTA has been re-elected President, but by a diminished majority. He obtained 259 votes, as against 314 last year. It seems that some fifty members of the Left voted against him, and about seventy held aloof, and the Left Centre members also abstained. This phenomenon is explained as having been due to the displeasure of the Republicans at the refusal of M. GAMBETTA to become Prime Minister. At all events, it is a sign that the popularity of the Liberal leader is diminishing, that his authority as President of the Chamber is impaired, and that M. FREYCINET and his colleagues are what is called "a stop-gap" administration. Apparently M. GAMBETTA's waiting policy will not be successful, and he may ere long be placed in an awkward dilemma.

In three weeks Parliament will assemble, and the names of the movers and seconders of the Address in both Houses have been announced. What are likely to be the heads of the Royal Speech to be delivered on the

5th of February are as yet, for the most part, a secret. But, apparently, the Government will bring forward the long-delayed Bill for embodying the Criminal Code—a measure which can only be carried by general co-operation and forbearance—and they can hardly allow the present Parliament to be dissolved without making a proposal for disposing of the six seats vacant by disfranchisement, viz.—Bridgwater (2), Beverley (2), Sligo, and Cashel. This will be a small measure of redistribution, but is likely to create much lively controversy. It is, of course, possible for HER MAJESTY'S Ministers to produce a scheme of much wider scope, which would materially affect the balance of power in the House of Commons. But it is not probable that such an attempt would be made, for it could not be carried even by the aid of a well-disciplined majority. The Ballot Act, which expires this year, will, we presume, be renewed—or, rather, made permanent—as a matter of course.

How well prepared the Liberals are to take up a firm and independent attitude during the ensuing Session, is revealed in the confident tone of Sir W. HARCOURT'S speech at Oxford on Tuesday night. The right hon. gentleman, with his usual epigrammatic force and brilliancy, surveyed the political situation, and the "phantasmagoria" of our foreign policy, ending with the prediction that the first day of the next Parliament would be the last day of the present administration. During the last twelve months, he said, we have had a dozen new policies and half-a-dozen miscarriages, and Ministers who did not like these "inflated projects with their hollow results" to be exposed, were now greatly irritated at the perverse pertinacity of the Opposition, who, nevertheless, kept "pegging away." The Government proposed to save Turkey, and to reform Turkey, whereas they could do nothing, and their efforts only ended "in discomfiture, humiliation, and ridicule." Sir WILLIAM thus piquantly illustrated his assertion:—

Tories have a favourite pet, it is the Turk, and he is petted immensely, like a domestic hyena. We have paid for the Turk; we have armed for the Turk; we have imported sepoy for the Turk; we have armed islands to guarantee the Turks; we have diplomatized for the Turk; and now, finally, Sir Henry Layard telegraphs for the fleet and suspends diplomatic relations with the Porte. Europe is partly surprised at, is partly amused by, and is partly resigned to these demonstrations, and well they may be. The Continental Powers are laughing at the summoned fleet, which does not arrive, and the suspended relations, which are never interrupted; and the next of it is that the aid of the Emperors of Germany and Austria are invoked to keep the peace between the Ambassador of the Queen and the Sultan. And this is the outcome of the peace with honour, and the personal virtues of the Sultan, and the consummation of regenerated Turkey.

Yet it was notorious that no policy could be worth discussing which did not assume for its basis and make provision for the inevitable dissolution of the Turkish Empire. The turn of events in Afghanistan had justified the course taken by the Opposition, for ever since the "Scientific Frontier" nostrum had been propounded, we had been at war. They were told by Sir STAFFORD NORTHCOTE that the intention of the Treaty of Gundamak, the creation of a strong, a friendly, and independent Afghanistan—would be adhered to except in "some small details." "Small details, indeed! Was there ever such an insult to the common-sense of an intelligent being? Anybody can see that we have not strengthened our friendship with the independence of Afghanistan. We have dethroned the Sovereign we created, we have invaded the country whose independence we have pledged ourselves to, and we have hanged the people who were our friends; and yet we are told that that policy is successful." We are threatened by the Government organs every morning, said Sir WILLIAM, with humorous exaggeration, with a new European war, and there being no present prospect of tranquillity anywhere, it was not surprising, he said, that on all sides he should hear but one voice: "For Heaven's sake let us get rid of this Government; we have had enough of pompous phrases, of empty boasts, of futile schemes, and recurrent disasters." The organs of the Government are puzzled how to meet such damaging criticism which puts the policy of the Government in so striking a light, and which everybody will read, and can only charge the Liberal leader with enormous exaggeration and with a studied ignoring of Russian designs.

MR. G. O. TREEVELYAN has also been addressing his constituents at Galashiels, mainly upon the county franchise and on the manufacture of fictitious votes, and towards the close of his speech he reported what was the expectation of members of both parties who were neither over-sanguine nor over-despondent as to the probable issue of the coming general election. He believed that the appeal to the country would give the Liberal party a substantial majority in England, Scotland, and Ireland, and that if out of the 105 Irish seats the Government secured 25, it would be their outside performance.

The condition of Ireland has become a question of deep interest in various ways. There can be no question of the severity of the distress in various parts of the country, especially in the western counties, where, says the Roman Catholic Bishop of ELPHIN, the potato and hay crop is all but lost, the value of live stock enormously depreciated, and where the sheep are perishing from disease. In this extremity the Government have resolved to grant loans out of the Irish Church surplus to the extent of a quarter of a million, to be repaid only within thirty-five years—the loans to be expended on public works, drainage schemes, and other methods for giving employment to the destitute. These loans may be obtained by local bodies and landlords. Meanwhile, the Duchess of MARLBOROUGH'S Relief Fund swells out slowly, but much is being done to meet the emergency by local boards of guardians. It is sad to relate that in various parts of Ireland disturbances have taken place, and the police have been resisted, in connection with the serving of writs upon defaulting tenants, some of whom cannot pay their rents, and others will not. Mr. PARNELL, M.P., who is responsible for fomenting this dangerous agitation, remains in America, where his land nostrums receive little support, though there is much warm and practical sympathy with Irish distress.

NINETEENTH CENTURY PIONEERS.

II.—THE REV. DR. COX.

FRANCIS AUGUSTUS COX, D.D., LL.D., was born in the year 1783, and died in 1853. He was educated at Northampton, trained for the ministry at Bristol, and, having regularly graduated in the University of Edinburgh, received voluntary honours from the University of Glasgow, and also that of Waterville, in the United States. The University of London itself partly originated in his efforts to found a seminary of learning upon the broad principle of granting degrees to successful examinees wholly irrespective of religious conviction or ecclesiastical association, in which he was united with men of great eminence, including the first Lord Brougham, Campbell the Poet, Mr. Grote, and Sir John Bowring.

To the ministry of the Gospel in the Baptist denomination, Dr. Cox was ordained in 1804, Robert Hall and Andrew Fuller taking chief parts on the occasion. His tentative efforts at Clipstone, in Northamptonshire, were remarkably successful; but his ministerial and pastoral career was principally run at Hackney, as pastor of the Mare-street Church, from 1811 to the last month but one of his life, and almost wholly in a new chapel demanded by the early increase of the congregation. He soon took rank among the leaders of his own denomination; while, from his first appearance in London, he not merely mingled with distinguished men of other connections, but became a recognised member of "The Three Denominations," and secretary, at a time when, on general grounds, Trinitarians did not decline co-operation for purposes non-doctrinal with Unitarians. When, however, in later years, the Evangelical Alliance was formed, he was equally forward to exemplify fidelity to the principles avowed at his ordination by joining its ranks.

Before removing to the Metropolis, Dr. Cox had taken part in the starting of the *Baptist Magazine*, and, soon after, was on the staff of the *Eclectic Review*, then in the heyday of its vigour. He was also one of those who united in the establishment of the *Patriot* newspaper, thus helping to give to that organ of Dissenters more than a denominational character. Dr. Cox also worked with characteristic and untiring zeal on the committee for securing the repeal of the Tests and Corporation Acts, and at the grand banquet in the Freemasons' Hall in celebration of that memorable landmark in our ecclesiastical history his efforts in the good cause were pointedly referred to by the chairman, the Duke of Sussex, who proposed his health, and he himself was a prominent speaker on the occasion. It is needless to specify his separate works on a variety of subjects; but it may serve as an index to his place among contemporary authors to mention his "Life of Melancthon," his "Biblical Antiquities," and his "History of the Baptist Missionary Society." The second work was originally written for the "Encyclopædia Metropolitana," and brought him into intimate connection with Samuel Taylor Coleridge, of whom he could tell many anecdotes.

The forty years during which Dr. Cox stood forth a prominent figure in London society, were crowded with beneficent organisations and great public events; and few societies or movements interesting to humanity can be named, into which he did not throw himself with a hearty and zealous co-operation. But, having regard to the special object of this series of Sketches, it may, perhaps, be enough to specify one. The positive parentage of that which has become best known as "The Liberation Society," must be sought for in the Midland Counties; but, when Metropolitan consociation with the enterprise had to be tested, the very first experiment was made among a party of, say, six men in the drawing-room of Dr. Cox's house, in the Triangle, Hackney. He, therefore, was one of the fathers, if not one of the founders, of "The British Anti-Statechurch Association," as the new organisation was first named. His pulpit, also, was among the earliest in London occupied by Edward Miall, on his removal from Leicester; and there are those still living who remember his awe-inspiring description of the giving of the Law on Mount Sinai. Among the trustees of the Regium Donum, Dr. Cox was the first to yield to the force of the representations by which those venerable gentlemen were induced to give up that trust as a sacrifice to consistency.

Dr. Cox, with Mr. John Middleton Hare and Mr. Miall, was one of the three honorary secretaries of the British

Anti-State Church Association, and continued in that office until the appointment of a permanent paid secretary. He took, therefore, a very active part in the first conference, held in 1844, and the initiative resolution, appointing the Rev. John Burnet to take the chair, was moved by him. He, with Mr. Josiah Conder, the Rev. John Kennedy (now of Stepney), and Mr. Miall, was appointed one of the secretaries to the Conference. He read also the first paper presented to that memorable Conference, on the "History of the Circumstances which have led to the Conference and Justification of the Movement." One sentence was eminently characteristic, "The standstill policy will not do."

When Dr. Cox was publicly congratulated upon attaining his seventieth year, Mr. Katterns, his associate in the pastorate, declared adulation to be foreign to his own habits, and unnecessary in the case. "If a man," said he, "is anything, or has achieved anything, panegyric is superfluous. If not, he cannot be made illustrious by any amount of compliment." This rule shall guide the present Sketch. "Few men," added the junior, "have spoken so often, and yet always with respect." Dr. Cox's fine person and courteous demeanour conciliated opposition, while they heightened approval, and helped impression. This was very manifest during his tour in the United States, when he surprised his experienced companion, Dr. Hoby, much more hearers for the first time, by his readiness and resource on the spur of the moment in the halls of learning in that country. The narrative of that visit was the first published work which attested the remarkable facts relating to the success of the voluntary principle in the United States, and the first which directed especial attention to that subject.

Neither in preaching nor in speaking did Dr. Cox parade his scholarship or his knowledge. As was remarked at the time of his death, a certain youthful "luxuriance of expression was sobered down into a natural and pleasing diction." The purity and brightness of his personal character crowned all his eloquence. In the unavoidable collisions of active life, he was the first to be placated, the last to take offence. "The sun," it was said by one who knew him well, "never went down upon his wrath, and if it were too much to affirm that he never made an enemy, we may venture to feel sure that he has not left one behind." Baptist as he was, his anxiety to obliterate the lines of mere denominational demarcation amounted almost to impatience, and he ever combined the advocacy of principles by some deemed extreme, with the exhibition of a spirit free from every taint of intolerance. One careful observer has justly remarked that a mere onlooker might have found it difficult to determine the body to which he belonged, "so generous was his nature, so catholic his spirit, and such his love to all good men." The late Dr. Murch, who became a candidate for the ministry in the same year as Dr. Cox, in pronouncing an address over his remains, called upon young ministers to "remember his courteous and engaging manners, his openness and candour, his frankness and ease in conversation," in connection with what "made him so prominent in works of faith and labours of love, and always rendered his co-operation acceptable;" and the late Mr. Groser, in reviewing the whole course of his revered friend, laid stress upon his eminent consistency, having known him in youth, in middle age, and in advanced years, but always found him "the same man."

In sum: he might have been more famous had he been less versatile; more learned had he been less leisurely; more widely influential if less locally attached; but it is not easy to conceive of one more ready for service whenever occasion called; or so suave without loss of firmness; or more faithful to principle while courteous in controversy; or who, forced by conviction into clashing with fashionable opinion, could better convince the highest in rank or the most inveterate in prejudice, that, in his presence, they were confronted by a man who, without once thinking of the vain question of personal superiority, never suffered in his own well-grounded self-respect from the pretensions of the one or the harshness of the other.

DR. ANGUS ON THE REVISION OF THE BIBLE.

IN spite of the inclemency of the weather, a large and evidently appreciative audience assembled on Tuesday evening in the spacious and comfortable schoolroom attached to the chapel at Upper Holloway in which the Rev. J. R. Woods ministers, to listen to a lecture by Dr. Angus on "The Revision of the Bible: What it is and What is its Use." The repute of the esteemed president of Regent's-park College as a Biblical scholar, and the fact that he is himself one of the honourable company who have been engaged for so many years in amending the existing version of the New Testament, fully accounted for the interest manifested in the lecture.

The proceedings having been opened with singing and prayer and a few words from the Rev. J. R. Woods, who occupied the chair, Dr. Angus launched into his subject by remarking that he had come simply to have a little quiet talk with his hearers upon the subject of New Testament Revision. The power of books was not rightly understood. Every man, woman, and child in London exerted an influence upon others, and so did

every book. Some 250 years ago a beggar-man left at a house at which he called a book written by Parsons, a Jesuit priest, but subsequently altered and modified by a Mr. Bunney. That book led to the conversion of Richard Baxter. Doddridge's "Rise and Progress of Religion in the Soul" brought about the religious decision of Wilberforce, whose "Practical View of Christianity" influenced in a similar manner Leigh Richmond, the author of "The Dairyman's Daughter," and other well-known Evangelical works. Above all books, however, the Bible, and especially the New Testament, was most influential. If the names of those who had been wrought upon for good by particular portions of Scripture were written in a Bible having a sufficiently large margin by the side of the passages that had influenced them, he believed that the names would take up as much space as the text. Opposite to one verse in Isaiah liii. would be found names ranging from that of the Ethiopian eunuch to that of the Earl of Rochester. A single verse in John began the conversion of the people of the South Sea Islands. A single verse in Matthew began the conversion of Greenland. Not only great texts, but comparatively insignificant texts had been thus blessed. To Evangelical Christians, and especially to Nonconformists, who made the New Testament their only guide, and the foundation of their faith, it was of vast importance, therefore, to have a correct text. Some might say, "I wish you had left this revision business alone. Instead of being anchored as we were twenty years ago, we are drifting. Why try to make improvements which may unsettle the faith of multitudes?" But no new thing had happened. The Lord Jesus Christ, when on earth, quoted the Hebrew Scriptures, although there were then four Greek versions extant; and the apostles did the same. Jerome, 430 years afterwards, went to study in Palestine that he might be able to revise the old Italic or Latin version of the Bible, and the Vulgate, which was the result of his labours, was accepted by the Roman Catholic Church as inspired. On the margin of Luther's Bible would be found corrections made by scholars, but German faith was not shaken thereby. On the contrary, it was strengthened, because difficulties were diminished. In France four or five versions existed. Even in England no new thing had happened. When the authorised version was made there were half-a-dozen others in use, and at the present time scholars constantly consulted not less than 50 English versions of the Scriptures. Why should not a company of scholars meet, and issue a version which should represent the learning of all? "I do not like," said Dr. Angus, "to hear ministers correcting their texts in the pulpit. It begets the doubt how far that correction should go." Since this century began, some eighty versions of the Scriptures had been made under the auspices of the Bible Society, and all those versions, in accordance with a rule of the society, had been based substantially upon the English Bible. The importance of having the latter as correct as possible was therefore evident. They had to ask, Was the existing Greek Testament that which inspired men wrote? and, in the second place, Did the English Testament fairly represent the meaning of the Greek? The autograph letters of the writers of the New Testament were not known to exist, although it was quite possible that Paul's Epistle to the Romans might yet be found beneath the ashes of Pompeii, and the Gospel of Mark amidst the mummies of Egypt. Yet, since 10 or 15 MSS. were sufficient to furnish a fairly correct text in the case of any ordinary ancient author, they could, from the large number of MSS. which were extant, form an even more reliable text of the New Testament. Three of these MSS. went back to the fourth century. One was in the Vatican, another in the British Museum, and the third at St. Petersburg. The quotations from the Scriptures found in the writings of the Fathers, also aided them in forming a correct text. The Masso-Gothic version showed also that its translators had substantially before them the same Greek Testament as that now in use. The Duke of Grafton supplied Griesbach with MSS. in the expectation that the Divinity of Christ would be set aside. But it was not so, and neither would any vital truth be affected by the present revision. The English language had undergone many changes since the authorised version was made. Some words had become obsolete, others, to the number of 250, had no longer the meaning which formerly attached to them. Where such words occurred the necessary changes had been made, but the beauty, the simplicity, and the antiquity of the old version had been preserved. Dr. Angus then gave several illustrations of the changes in meaning which words had undergone since the days of James I. "Prevent" formerly signified "to get before to a place," so as to help those who came after. "Religion," a word which occurred only once in the New Testament, had there the sense of "worship," and of worship, too, in its outer form. "Conversation" meant the way in which you turned yourself round in your daily life—conduct. "Damned," as Canon Farrar had told them, meant "condemned," but the doctrine of the eternal punishment of sin was not the less to be found in the New Testament. In some instances the same Greek words had been translated in different ways, and in other cases different Greek words had been rendered by the same English word. After showing how incorrectly our words "repent," "hell," and "ordained" represent the original, Dr. Angus remarked that the scholars who had been engaged in the present work of revision had had greater facilities than were possessed by those who made the authorised version. The revisers had sat from 11 a.m. till 6 p.m. for 40 days in each year during the last ten years, and had received no pecuniary reward for their labours, the travelling expenses of those who lived at a distance being alone paid.

Dr. Angus, in the course of his interesting lecture, made the welcome announcement that the revised New Testament will, in all probability, be published at the end of the present year.

WINTER ON THE BODEN SEE.

NOWHERE has the present winter been more severe than in the north and east of Switzerland. In the highlands of Graubünden, at Davos, and in the Engadine, the thermometer has been down as low as 19 deg. below zero (Fahrenheit), or, 51 deg. below freezing-point—a degree of cold of which we know nothing in England; but in these lofty mountain regions, the sun makes the intense cold easily endurable. The fiery king of day often rises in these regions in a cloudless blue sky, and with the thermometer near zero in the shade it is pleasant to sit out of doors and enjoy his rays, against which, however, you must protect yourself by an umbrella or other sunshade. In the neighbourhood of the Lake of Constance, for the whole of December, the minimum temperature every night was about 5 deg. above zero. The whole country was covered with snow, which crackled under your feet as you walked. Every species of vehicle was put upon runners, from farmers' carts to mail-coaches. The postmen and shop-boys took out their parcels on little hand-sledges. The huge mass of the Boden See, which, with its arms of the Zeller See, the Unter See, and the Ueberlinger Sea, covers a superficial area of more than 150 square miles, worked and seemed to boil with the intense cold, and such a mass of vapour arose from its surface as allowed us to see but little of the sun, and made the rime stand out upon the trees and on its shores from 3 to 6 inches. After an hour spent in the open air, if you had a beard you found it more iced than hair, and I have seen the hoar-frost standing out on the hair of the country women, who even in this bitter cold do not wear bonnets. On Monday, the 29th of December,—the Monday after the terrible Tay Bridge accident—came a change. Rain fell, which froze upon the ground, and then for a few days came a thaw, and the new year was born amid a tremendous tempest of wind and rain. The snow disappeared, and it was delightful again to see the green grass and the earth, after they had been for two months absolutely hid from us by the white carpet of snow. Since then we have had dry, sunless weather with four or five degrees of frost, which, by contrast with what preceded it, seems warm.

It is only about once in a century that the whole of the Boden See is frozen over. Readers of German literature will remember a favourite poem in collections, "The Rider and the Boden See." It describes how a horseman from the north rides over what appears to him an interminable snow-covered plain, and wonders when he shall reach the shores of the Boden See. At last he meets a peasant and inquires, when he receives the answer, "The Boden See? The Boden See is behind you;" upon hearing which the shock is so great, that he falls lifeless from his horse. However unnecessary this tragical *dénouement* when once he had crossed it in safety, the story at least shows how great a phenomenon the freezing of the lake appeared to the poet. In the winter of 1829-30, when the frost lasted and increased in intensity from the end of November until into March the whole of the lake was frozen, and became a highway from Germany into Switzerland. This year, although the steamers continued to ply all over the lake proper, the Unter See and the Zeller See have been covered with a thick sheet of ice. At first, being covered with snow, they were little adapted for skating, but the thaw of last week has changed all this, and now a skater could hardly desire a more beautiful sheet of ice. The train from Constance conveys you about four miles to the little village of Allensbach. Here in two minutes you are upon the ice. From Allensbach to the island of Reichenau the distance is about a mile, and the islanders for the past month have had a road across the ice marked by fir trees placed at a distance of a few yards, so that they may not lose their way at night or in foggy weather. Now, however delightful it may be, and undoubtedly is, to shoot along and seem almost to fly over the smooth surface of, for the most part, virgin ice, the time arrives, and, with many of us very quickly, when Nature, by an unmistakable sensation in the feet, demands repose. Nothing, then, can be more luxurious than to recline at full length upon the ice.

At first I was struck by what appeared to be an extraordinary traffic upon the lake. In every direction there appeared to be carts traversing the lake, but, upon closer investigation, these proved to be fishing stations. The fisherman was provided with a wooden framework, well stuffed with straw, about three feet high, which goes upon runners, which serves him for a seat, and protects him upon three sides from the wind. In addition to this he had a poleaxe with which to cut a round hole in the ice, and a long conical tub in which fluids are usually carried on the back in this country. His skated top-boots usually lie by his side, while his legs are comfortably ensconced in the long pail well stuffed with straw. In addition to these appliances, a dish of bait and a small tub to receive the fish complete the angler's outfit. Thus prepared, he sits by the side of a round hole some eighteen inches in diameter, and patiently waits until a pull at his line tells that a fish has bitten. I visited at least a dozen of these fishermen. They were all doing pretty well. Their principal spoil were little perch, but some had secured some fine Felchen—called "Ferat" on the Lake of Geneva—a delicate fish belonging to the trout family, which, as far as I know, are peculiar to the Swiss lakes. In the late severe weather I should have thought it almost impossible to fish in this fashion without danger of being frozen to death; but in this comparatively moderate weather they most of them assured me that they were not at all cold. Most of them appeared to have the thoughtfulness to set the round discs of ice taken from the fishing holes upright upon the ice, a very necessary precaution to prevent skaters coming to grief in the holes. Most of those I spoke to were boys or young men, but one elderly man told me he had five children at home, and gave me some excellent

practical advice as to how I was to reach Radolfzell. He said I had better avoid the north shore, where there were many streams, which flowed in and rendered the ice uncertain.

There is a wonderful charm in the surface of a frozen lake, where solitude is to a certain extent tempered by association with the "kindly race of men," if they be only poor fishermen, each sitting by the side of his fishing hole. To the north stretch away the wooded hills of Germany, to the west are the conical volcanic heights of the Hegau, with the ruin-crowned Hohentwiel, supreme among the lesser heights; to the south is the Island of Reichenau, with its abbey churches dating from the eighth century, and beyond the wooded shore of the Swiss Canton of Thurgau, with the Chateau of Arenenberg peeping out from among its woods,—the Chateau of Arenenberg, where the late Emperor of the French received his education and revolved his destiny, and where, little more than a twelvemonth since, the young Prince Imperial (since slain in Zululand) was spending his autumn holidays. But I am no longer alone upon the ice; a troop of ladies come sweeping along upon skates from Marfelingen, and a wild duck urges its peculiar flight above me. The water is no longer deep—I can see the water-plants at the bottom, and even an occasional fish through the six inches of ice. I land at Marfelingen in mistake for Radolfzell. The meadows seem to have a peculiar manure upon them; it is the husks of the grapes from which the wine has been pressed. A delicate fresh water shell about the size of a periwinkle is very frequent in the marshy grass. I take to the ice again, and quickly approach the old town of Radolfzell, originally a hermit's cell in the twelfth century. A poor frog frozen into the ice shows that the frost is not good for all lake dwellers. There has been no sunshine as in Graubünden. The sky is grey and overcast; but I trust what I have written will show that even a severe winter on the Bodensee is not without its charm.

SAMUEL JAMES CAPPER.

ECCELESIASTICAL MISCELLANY.

THE METHODIST THANKSGIVING FUND.—Considering the depression of the times, the progress of this fund is remarkable, and astonishes most Wesleyans, except such (the seniors) as have taken part in former movements of a similar character. Throughout the proceedings the seniors have been the most sanguine, and have contended that former experiences of connexional success justified their great hopes. The total amount promised up to date is £228,907. The following are among the larger and more recent donors:—Mr. R. Haworth and family, Manchester, £1,000; Miss Heald, in memory of her brother, £1,000; Mr. Butterworth and family, Burnley, £1,000; Mr. and Mrs. Sutcliffe, Bacup, £1,000; Mr. Maden, Bacup, £1,000; Mrs. Barrow, Manchester, £500; Mr. Thomas Moscrop, Bolton, £500; Miss Barnes, Burnley, £500; A Churchman, Bury, £500. A very large amount has already been paid and applied in liquidation of the debts on the various connexional funds, and the Executive Committee are anxious that the promises should be paid as soon as possible, in order that the debts may be all cleared off, and leave ample funds to provide for the erection of the new college near Birmingham. A very large amount of extension at home and abroad is aimed at by the Thanksgiving Fund. Home and foreign missions, extension of Methodism, middle-class education, and many other parts of Wesleyan churchwork, will be greatly enlarged by the fund in the course of the next few years, though the fund itself is to be wound up and finished at the Conference of 1881. The following central district meetings have yet to be held—Newcastle-upon-Tyne, Whitby and Darlington, Edinburgh, and the Zetland Isles. In addition to these there are yet three hundred circuit meetings to be held. The illness of the President of the Conference has imposed a large amount of extra work upon Dr. Rigg, who is assisted by the Rev. T. B. Stephenson and other ministers and laymen.

THE BIBLE IN GREECE.—The Rev. T. R. Sampson, missionary in Greece, writes to the *New York Observer*, from Athens, announcing that the Minister of Education of that kingdom has issued an order to school inspectors to add the New Testament to the reading books of the schools of the nation. The demand for it has become so great that the missionary depositaries there are not able to supply, and an enterprising publisher has issued the Gospels and is getting out the other parts as quickly as possible. Before this order it was with difficulty that the missionaries could sell a thousand copies a year in all the kingdom, and there was no native publisher brave enough to risk his money and his reputation in publishing the book.

CHURCH OR MUSIC HALL?—A question of peculiar nature with regard to Church matters was raised at the meeting on Thursday of the St. Pancras vestry—namely, whether St. Andrew's church, Tavistock-place, was not liable to be rated as a place where musical performances are held. The Rating Committee, to whom the matter had been referred, reported their opinion that the church in question was exempt from payment of rates, whatever might be the exceptional nature of the services, under the provisions of the 3rd and 4th Will. IV., cap. 30, and the 18th and 19th Vict., cap. 120, sec. 162. It was moved that the report be adopted, and in the discussion which followed it was maintained that this was not a church in the ordinary sense of the word, as persons had to pay for admission; therefore it did not come within the provisions of the Acts of Parliament. One of the vestrymen stated that "he had applied for admission and been refused unless he paid, which he declined to do." He accordingly moved an amendment that the report be referred back to the committee to rate the building according to its value. After much talk, the original motion was not carried by a sufficient number, and thus became a dropped motion. Probably the question will be revived. It does seem desirable that it should be settled once for all whether the saying or singing of the Liturgy as part of his programme exempts a clerical entrepreneur from the disabilities by which a lay competitor is hampered with regard to Sunday musical performances.—*Pall Mall Gazette*.

LOW RATE OF MORTALITY AMONG QUAKERS.—There is published every year in the "Annual Monitor," a register of the names and ages of the members of the Society of Friends, whose deaths have occurred during the preceding

year. That for 1880 has just appeared, and from the table it gives it seems that during the past year there have occurred the deaths of 321 members of the society—137 males and 184 females. This death-rate is, according to the number of members in Great Britain and Ireland, very considerably below the general average, and an analysis of the ages of the deceased members shows that this result is very largely contributed to by the small infantile mortality. It appears that there were only 13 deaths out of the 321, which were those of infants under one year; while the total number of deaths of children under the age of five years was only 27—a fact in marked difference with the infantile mortality among the general population. Between five and ten years of age there were only two deaths of Quakers; from ten to twenty, 12; from twenty to thirty there were 9; from thirty to forty the number was 15; from forty to fifty there were 22 deaths; from fifty to sixty the number rose to 28; and again, from sixty to seventy, to 56; while between seventy and eighty the highest ratio in any decade was witnessed—the number being 82. Between eighty and ninety, out of the 321 deaths, there were no fewer than 63, a very large proportion; while at and over ninety there were 5 deaths recorded. The proportion of deaths at advanced ages is in conformity with the general experience shown by past issues of this record; but the total number of deaths recorded is in excess of that for several recent years. It is doubtful as to the exact causes of the low mortality among Quakers, but the facts are sufficiently curious to deserve consideration.

COLONISATION OF PALESTINE.—A correspondent of the *Jewish Chronicle* states that, in conversation at Constantinople with Mr. Laurence Oliphant, that gentleman confided to him for publication the details of a project for the colonisation of Palestine by the Jews, the scheme for which he has been maturing for a long time past, and which has received the (unofficial) approbation of Lords Beaconsfield and Salisbury and others. The location selected is the fertile and unoccupied tract of land lying on the east of the Jordan, now sparsely inhabited by tribes of nomad Arabs. This tract consists of the land of Gideon and of the northern portion of the plains of Moab, which formed the heritage of the tribes of Gad and Reuben. The colonists would become Ottoman subjects, while good government would be guaranteed to them by special regulations having the Imperial sanction. The emigrants would not be exclusively Jewish, but an asylum would be afforded to many Moslem refugee families from Bulgaria and Roumelia who have proved by the character of their farms, which they have been obliged to abandon, that they are excellent farm labourers. The *fellaheen* would also flock over to be employed from Western Palestine, where they are in a state of extreme poverty. It is not intended, in the first instance, to utilise Jewish labour on the soil, but it is anticipated that out of the 200,000 Jews in Asiatic Turkey (to say nothing of the millions in Europe), enough men of more or less capital could be found to become landlords. The colony would be connected by rail with the port of Haifa, by way of the Valley of the Jordan, which has a good incline the whole way, presenting no engineering difficulties.

NOTES FROM NEW SOUTH WALES.

[FROM OUR CORRESPONDENT.]

SYDNEY, Nov. 20, 1879.

LAST month the annual meetings were held of the Congregational Union of New South Wales, and were, as usual, well attended, the interest being sustained to the last. Meetings were held every day in the week, commencing on Monday, the 20th ult., with a devotional meeting, and closing on Saturday with a children's flower service. All meetings were held at Pitt-street, in either the church or school-room. The chairman of the year, the Rev. J. C. Kirby, gave his address on Tuesday evening, the title being "English Congregationalism: its misfortunes, mistakes, state, and prospects." The misfortunes were chiefly included under legalised persecutions, reference being made to our past relation in England to the Universities, marriage laws, burial-grounds, and to the pecuniary help afforded to other Colonial Churches. Mistakes were then passed in review which had been made in discouraging lay preaching, reticence in our principles, centralisation, mismanagement of colleges, and especially which had been made in the United States by the plan of union with Presbyterians. Under the last division the present aspect of our churches and institutions was carefully considered, and abundant cause shown to thank God and take courage. During the session two resolutions of great importance were passed—the one denouncing the grants still made to churches from the Church and school estate as opposed to the statute laws of the colony to abolish State aid to religion; and the other, commending a universal and uniform system of education, and the speedy withdrawal of aid from denominational schools. There was an attempt made to carry an amendment on the education resolutions, committing the Union to the programme of the League—"Education, Secular, Compulsory, and Free." But though many supported the League, it was felt desirable that we should only deal with the question of aid to denominationalism, and pass a resolution which all could support. The amendment was finally withdrawn.

There were papers read and addresses delivered at the different meetings. The retiring chairman, the Rev. J. Jefferis, LL.B., gave an admirable address at the first meeting on true Church life, ably reviewing the modern claims of the Roman Catholic Church as set forth in the recent pastorals of the Archbishop. At another meeting very profitable addresses were given by Rev. J. G. Fraser, M.A., on "Co-operation in Christian Work," and by the Rev. W. Mathison on "Every Man a Missionary." A paper was also read by the Rev. G. G. Howden on "The Introduction of Congregationalism into the Australian Colonies," in which the early facts connected with the denomination were given, from the landing of the first missionary, in 1798, to the arrival of Dr. Ross, in 1840.

There were several reports presented. That of the Union referred to the general and satisfactory progress of the denomination; of Camden College, to the decision to send home for a resident tutor, and the growth of the endowment fund to £1,205 in payments, and £2,606 in promises; of the *New South Wales Independent*, to the proposed retirement of the respected editor, the Rev. J. S. Forsaith; and of the Church Extension Society, to the successful commencement of three new churches in the suburbs of Sydney, and to aid rendered to thirteen different congregations. It

may be added that these new churches are three of four commenced by the help of our indefatigable agent, Rev. J. C. Kirby, that two have ministers of their own, and one is already self-supporting. Resolutions of deep sorrow and sympathy were also passed in respect to the deaths of the Rev. John Graham and the Rev. Dr. Mullens.

The subject of incorporating the Union was further considered, and a cordial approval given to the Act, which is in operation in South Australia, and known as the "Associations Incorporated Act, 1858," by which lands are not vested in trustees, but in the religious bodies themselves, and so the trusts are carried on to perpetuity, and not dependent on men who in a few years may be scattered all over the world, or gone out of it. I deeply regret having further to report that this Act, having been introduced into our Legislative Council, was thrown out on the second reading.

With this I naturally glide into the doings of Parliament, especially as supplementing the meetings of our Union. Parliament reassembled on October 28. The Premier, Sir Henry Parkes, has given many promises, and if he only keeps the half of them he will greatly benefit the country. One of the most important of his new measures has respect to education. He proposes abolishing the present Council for a responsible Minister, reducing the fees, the erection of a class-room to each school of fifty children, in which clergymen may give religious instruction, compelling attendance in proclaimed districts, having history taught, and also the gradual extinction of denominational schools. There is every prospect of this measure being carried, owing to the excitement which has been aroused in the popular feeling by the recent Roman Catholic pastorals. Then, too, the vexed question of the church and school lands has come up. It was introduced by a private member, but Sir H. Parkes ultimately carried an amendment authorising a Bill on the subject to dedicate the lands and funds arising therefrom to the purposes of education. This was agreed to by the large majority of 37 to 5.

A Christian convention, or series of meetings, to consider several important religious questions, has been held in the Protestant Hall during the week commencing November 10, and was largely attended. Several papers were read by well-known ministers on various topics, such as—Christian life; how to promote it and its hindrances; Sunday-schools; Young Men's associations and amusements. The reading of each paper was followed by a general discussion.

The Exhibition still attracts large numbers. The Art Gallery is now open, and is exceedingly popular. To those who are unable to visit Europe it is an especial source of pleasure and profit to look on this large collection of paintings, photographs, sculpture, &c., kindly sent from different countries in Europe.

THE NORTH-WEST OF CANADA.

A CANADIAN bank manager, writing from Montreal, Dec. 3, supplies the following particulars as to that district, once known as the "Canadian Wilderness," to which reference was made by Earl Beaconsfield in his Aylesbury speech:—"The great regions of the North-West now belonging to Canada, respecting which the Hudson's Bay Company, as a great fur-dealing corporation, found it to their interest to keep the world so long in ignorance, having now been bought by the Canadian Government, and added to the other provinces of the Dominion, are now being filled up with considerable rapidity. For the last five years, settlement has been gradually increasing as communication improved, and now the number of acres of prairie land, surveyed and ready for occupation, runs up to millions. Settlement is progressing in the same manner, and is likely to proceed in the same ratio, as was the case with the great prairie States of the West. The area of this vast territory will bear comparison with that of all the Western States put together, and its soil is vastly more fertile. If any of your readers desire information, they may obtain it from Mr. Taylor, the American consul at Winnipeg—a very disinterested authority. Thirty-five years ago, the very site of Winnipeg was nearly a thousand miles distant from the frontiers of civilisation. A town of more than ten thousand inhabitants has sprung up there within the last ten years, wholly in consequence of the rapid influx of settlers into the country. The town has now three banks, two telegraph offices, numbers of hotels, churches, colleges, schools, newspapers, and all the appliances of civilisation. As the general manager of a Canadian bank, having its centre in Montreal, and one of its most prosperous branches in Winnipeg, Manitoba, I have just been corresponding with the Government on the subject of opening other branches of the bank, mainly for the purpose of receiving monies from the settlers, now rapidly filling up these regions, in payment of lands which the Government has sold them. Other centres of population are being rapidly formed in various parts of the territory; and considering that there are sixty millions of acres of land altogether, each of these is likely enough to be a populous town by-and-by. I am glad to say that Congregationalism has been planted there by a devoted alumnus of our college in Montreal, from whom I had a letter only yesterday, asking whether it would be advisable for him to proceed to England to confer with the directors of the Colonial Missionary Society, and give them information as to the immense field of usefulness which is opening out before them in these new and fertile regions. Having conferred with the chairman of our Congregational Union here, I am writing him that, on the whole, it may be desirable to go. If he comes, I trust he will have a hearty welcome, and be sent back with substantial tokens of encouragement. We here in Canada are looking forward to these regions being peopled by millions at no distant day. We have good reason for our expectations. There is land there fit for cultivation equal in area to the whole of Central Europe. There are navigable rivers there whose united length is four thousand miles at least. On one of these rivers, beds of coal have been found. Railway and telegraphic communication have been completed this year. Is there not promise of a prosperous future? I can only hope that the development of Congregationalism will keep pace with the increase of population and wealth; and that, as in the neighbouring State of Minnesota, churches of our order may be found diffusing light and blessing throughout the whole region."

ROMISH "SOUPERS."—The *Church Missionary Gleaner* says that the Jesuit priests are distributing money freely among the recent adherents of both the C.M.S. and S.P.G. Missions in Tinnevely, to induce them to join the Church of Rome, and have succeeded in a few cases.

PROF. FAIRBAIRN'S "MUIR LECTURES" ON THE SCIENCE OF RELIGION.

THE first of the second course of the Muir lectures was delivered on the afternoon of Wednesday, 10th inst., in the Logic Classroom of the Edinburgh University, by the Rev. A. M. Fairbairn, D.D., Principal of Airedale College, to a large assemblage of students. The lecturer was accompanied to the platform by Dr. John Muir, the founder of the lectureship, and the Rev. Professor Flint.

Dr. FAIRBAIRN began with a short reference to the scope of the last course of lectures he delivered, which he explained was concerned with the philosophy of religion as a product of the spirit. This and the subsequent course would be almost exclusively concerned with the history of religion—with the interpretation of the great facts that had been the greatest factors alike in the history of the world and the life and progress of man. But as they began with a philosophy they must also end with a philosophy—not of religion, but of religions, of their historical being and worth and work. Only so could the vast and varied objects now to be studied be endowed with a rational interest, be built, as it were, into a living organism, and possessed with a reasonable spirit and meaning. If their introductory discussions persuaded them to regard religion as a rational child of reason—of reason as it was in man seeking to discover and realise its relation to the reason without and above him, then they must interpret the individual religions in harmony with this idea or principle, not as an extensive and elaborate congeries of dreams or delusions or terrors created by ignorance and realised by phantasy, but as a more or less imperfect embodiment of ideas native to the spirit of man, expressing in more or less sensuous and inadequate forms his sense or consciousness of his relation to the mind that sat at the heart of nature, and its relation to him. And if that was their attitude to the historical religions as determined by their first philosophy, the final must not contradict it. It must help them to see in the collective religions of man a reason at work, leaving none void or vain, but giving to each a meaning and a mission. The last lecture of the former course ended with a classification of religions. They were divided into the spontaneous and the instituted, or the natural and the reformed; and the question came to be, how or in what method they were to proceed to study the religions of the world. The best classifications were but arbitrary, and the gradations of Nature too fine for the subtlest distinctions of thought. Each class shaded into the other. They were not, therefore, to be studied apart, but must be studied together in their natural and organic relations, and as each had its own peculiar ancestry and affinities, it must be studied with and through these, if it was to be studied at all. Emphasising the distinctions between classification and method, the lecturer urged that this was necessary, as men proposed a classification of religions, and even formulated it into a law of history, and then proceeded to use the religions to confirm the classification and illustrate the law. Thus Comte's "Law of the Three States" contained his classification of religions, viz., into Fetichism, Polytheism, and Monotheism, and it served to make him, as it still served to make his disciples, sublimely independent of history and fact. (Laughter and applause.) Empiricism had its own share of their mortal frailties, as perhaps was most evident from its abhorrence of a priori methods, combined with its devoted, and possibly unconscious, use of them. The best chance for Comte's classification was continued existence in the abstract state of being. (Laughter.) The moment it was forced to confront history, it died. And so with Herbert Spencer. His theory as to the evolution of religion was most ingenious, but then the extraordinary thing about it was its ingenuity, not its truth. It might seem a presumptuous thing to say, but unhappily it was a true thing—his speculations in this matter were without scientific method, and as a consequence without scientific result. He could hardly be said to have grasped the significance of a single great historical religion, and till a man had done that he had not even conceived the problem to be solved. It was not enough, then, to discuss and represent the religions according to a logical classification, however excellent and exhaustive; it was necessary to study them in history, as they grew, as they lived, and as they decayed. It was evident that their main concern must be with religions that had a history. Religions that had no history formed an order by themselves, and their significance to their science might easily be overestimated. The prevailing tendency, indeed, was to exaggerate notions of the so-called natural religions. It might be allowed that they had got tolerably well face to face with the savage, and it must be confessed that they managed better to look at him through their eyes than at themselves and the world through his. But now when they had studied him in detail and as a whole, the question rose—What were the value and function of the savage in the problem as to the sources, origin, and growth of civilisation—what the precise worth of his religious customs and beliefs to the man who sought to interpret and explain the religions of the world? On a thoroughly applicable

and rigorously applied developmental theory, their value might be great. But scarcely any one advocated such a theory. It was hard, indeed, to see how it could be applied to men who had stood still for ages. Central Africa was to-day just what it was in the days of Herodotus, or, indeed, so far as could be known, in the days of the oldest Egyptian dynasties and peoples. So eminently immobile, they were rather curious types of primitive man, and rather intractable subjects for a theory that sought to develop civilisation from savage society as they knew it. "The primitive savage" was an extinct being. He vanished from this planet ages since, and he only lived now as a creature of the imagination, whose existence it was useful to assume, though impossible to prove. Man at his lowest could not explain man at his highest. Societies that had been savage for thousands of years could not show how societies civilised for as long became what they were, or from what point they started. A people like the Greeks could teach them more as to the nature of civilisation, the forces that created it, and the conditions that favoured its growth and ensured its decay, then all the savage peoples living or dead that ethnographer or archaeologist could bring before them. And as with civilisation, so with religion. Savage beliefs and customs threw a wonderful light on civilised peoples and their faith. If their aim was to understand religion they should best realise it by studying religions with a history—the religions that had lived and moved with man rather than those that had shared the fortunes of the wasted, because unevoked, manhood of the savage. After discussing the question—"What is the historical method?" (which he showed was analytical and critical), and the method of Nature, the lecturer remarked that this method must be so applied to their subject as to accomplish two things—first, to help them to understand each particular religion in and by itself; and secondly, to exhibit it in its universal relations and significance. Man, he also went on to show, must ever be the efficient factor in religion so long as he was rational, and that while there might be many forms, these were the accidents of physical and historical conditions—the thought being the essential thing. Going on to speak of the order in which they should discuss the religions, he contended that it would not do to proceed in the order of the races. It was a great thing, no doubt, to watch the parting of the patriarchs in the dim dawn of the world's day—brothers who were to be fathers of sons whose histories were to be one long fierce feud. Few things so touched the imagination as the idea of the forefathers of Hindu and Persian, Greek and Roman, German and Celt, living their simple pastoral life on the great uplands of Central Asia, with overhead the

Larger constellations burning, mellow moons and happy skies.

But to follow merely the divisions of race would be unscientific, as it would isolate religions that must be viewed together if they were to be understood. He proposed to study the great historical religions in a series of groups that would enable them to emphasise and illustrate the action of the race on religion, and religion on the race, and to show how both were changed, modified, and developed by physical position and conditions, history and ethical affinities and antipathies, contact or collision with alien or related races within or around the land. The groups were four. 1. The Eastern, inclusive of India, China, and Japan. 2. The Centro-Southern, which comprehended Egypt, Phœnicia, Assyria, Israel. 3. The Centro-Northern and Western, which embraced Iran, Greece, Rome, Germany, and Scandinavia. 4. The universal religions of the Middle and West—Islam and Christianity. To discuss China and India was to discuss Central and Eastern and Southern Asia. In China they had the finest example of the so-called Turanian stock—a people prosaic and industrious, but inflexibly loyal to their religious beliefs and gifted with the most wonderful faculty for realising their ideals. A religion of singular simplicity, yet of singular comprehensiveness, with, perhaps, the longest history of any in the world—most luminous at the points where one most wished to watch the modifying influences of political events—great personalities and enlarged knowledge of new ethical relations. India was to the student of religions a universe in miniature. In the Hindu and Dravidian, the Aryan, the Turanian melted their blood and their beliefs. There, too, Buddhism met them, and there they must study it. The second group was a remarkable contrast to the first. There the races differed, and all the conditions were different. The religions in it created an entirely different order of ideas from those of India and China—an order more primitive of progress, that had made man more conscious of a will he ought to obey, of being a real and responsible person in time, related to a Being eternal but not less personal. These religions, though they were all dead, might, perhaps, turn to be for them more alive than the religions of the distant East. For in the circle yet above it stood One whose spirit, transfigured and glorified, still lived and reigned. The third group stood in most intimate relation to the other two. It was, as it were, their meeting point, yet with a most distinctive character of its own. Out

of the discussions connected with the fourth group their final philosophy would grow.

THE RELIGIONS OF CHINA.

The second lecture was delivered on Friday afternoon, January 12, the subject being "The Religions of China." There was again a large attendance.

Dr. FAIRBAIRN said China was to the student of history and religion a most remarkable land, presenting him with many unique phenomena and problems of the deepest interest. Its people could claim the pre-eminence of being at once ancient and modern, with an empire that was the solitary survivor of the great empires of antiquity. For almost 5,000 years it had lived an historical life, making and writing history, developing its political ideal, and with extraordinary and most painful zeal doing its utmost to realise it. In China there was not one, but three religions—the so-called Confucianism, Taoism, and Buddhism. They were distinct, yet not mutually exclusive, were rather complementary, and in a degree harmonious. The same person might at the same time belong to all three, finding in each elements not present in the other. After showing that Confucianism had a claim to be considered the religion of China, inasmuch as it regulated all imperial ceremonial and stood in corporate relations to imperial institutions, while Taoism was only a *religio licita*, the lecturer went on to inquire what the religion of China was before Confucius. The first question was, How did the ancient Chinese conceive God? On that point there had been fierce controversy. Some affirmed that the Chinese were Atheists, others that they were Theists—Monotheists even. Both parties were right, and both wrong. The ancient Chinese were in no respect Atheists, but they were as little in the modern sense Theists, Monotheists, or Polytheists. They believed in a ruler *Te*—or a supreme ruler *Shang-Te*, whom they also named *T'ien*—Heaven, or *Shang T'ien*—High Heaven. Now, the being they so named was no creator. He did not institute. He simply administered the order of Nature. Their creators were certain mysterious entities called *Ying* and *Yang*—masculine and feminine powers who lived only to speculate, and had no existence for the religion, or, indeed, any relation to it. This supreme ruler was impartial—showed affection to the reverent, but punished the doers of wrong. Heaven viewed with disapprobation the man who pleaded his sanction for his own selfish ends, but it made the man who was obedient prosperous and happy. The people were the special care of Heaven, who appointed them righteous rulers, rewarded obedient kings with victory and peace, but punished the disobedient with death and disaster. Might was granted to the king, not for his own sake, but for the people's good. That the emperor under this religion was pre-eminently the "Son of Heaven," appointed for the people's good, but that he had only a right to reign so long as he obediently sought to realise its ends, the lecturer illustrated in an interesting way by reference to several Chinese hymns. But while *Shang-Te* was the highest, he was not the only object of faith and worship. There were the spirits of Nature and man. Heaven and earth, the stars, the mountains, the rivers, the land, the grain, had all their spirits or troops of spirits, as indeed had everything that touched man or that man touched. Far more important than the spirits of nature were those of man. There was nothing so distinctive of China as its worship of ancestors. It was the most significant and the most universal of the worships, and represented the beliefs that had been at once most persistent, most potent, and most beneficial in China. Filial piety was there in the best and truest sense a religion with an order of worship and a system of rooted beliefs, the basis of a most inflexible and authoritative moral law. The family did not die in its ancestral temple; the past lived and ruled the present, that was at once its child and worshipper. The hero and sage who had died still lived, and with his courage defended, and with his wisdom guided, his family and people. This ancestral worship was a most instructive study. It helped to explain at once the persistence and non-progressiveness of Chinese civilisation. It had held the living in the lean and inflexible fingers of dead. There was no tyranny like the tyranny of the past over the present, for the dead could hear no reason, make no progress, relax no grasp. But it had also created the elements that had conserved Chinese society, while other and higher civilisations had disappeared. Where filial piety lived, humanity could not die; while a son remained reverent to his father, he could not become a dissolute or worthless man. Though his eye might look back, his character would develop virtues that looked before. Where ancestors were believed to live, and were worshipped and addressed as living, one would expect to find a strongly emphasised belief in immortality. But that was precisely what they did not find. The living conceived their ancestors to be alive, but they expressed no faith in a personal immortality, and said nothing that betrayed any hope of a future life for themselves. The very strength of the filial feeling in China made that silence the more extraordinary—so extraordinary, indeed, as to point to only one conclusion—there was no hope, no belief to express. The question how

it happened that there was so strong a belief in the immortality of their ancestors, without any apparent belief in their own, was one that led them into the very heart of the religion of China, and touched its essential character. It was, in its spontaneous period, a religion of immense possibilities, of splendid germs; but the germs of the earlier period, if they never grew, because in the latter hard, indefinite names without meaning, beliefs without rational reality. And in China, the germs that did not grow were the transcendental, the theistic, the ideas and beliefs that lifted God and man above Nature. No spontaneous religion had a nobler conception than the Chinese *Shang-Te*. It needed only one element to become as pure a Monotheism as antiquity could show; but that element was cardinal—personality. *Shang-Te* had many personal because many ethical qualities, but he was without personality. His relations were natural and national, not personal. And it was only where God and man were conceived as persons known to each other that personality could be said to attach to either. There being no clear consciousness of personal relations between *Shang-Te* and man, *Shang-Te* became superseded by *T'ien*—the personal supreme ruler by the impersonal heaven; and the consciousness of immortality remained undeveloped alongside the strong belief in the continued existence of ancestors. The worship of ancestors was one of the forms which their reverence for the order instituted by *Shang-Te* assumed. Those who had constituted the order in the past had instituted the order of the present, and lived to the present, and were worshipped by it as belonging to it—helping to make the universal order. But personal being apart from this order, conscious moral, emotional being, involving rational and spiritual intercourse with God and with each other, the spirits had not, and were not, conceived as having. The ancient religion of China might be said to have had these as its cardinal ideas—a supreme ruler and his order, as realised in the family and the State, depending for its perfection on the virtue of the persons who represented and administered it. The worship articulated these ideas more or less. As addressed to *Shang-Te* it was collective, imperial, performed by the nation through its head. As addressed to ancestors it was particular, domestic, common to all families from the king's downwards. Now, it was evident that a religion so constituted might be developed either on the side of its transcendental idea, represented by *Shang-Te*, or on the side of its empirical, represented by the family and the State. In the sixth century B.C., two great personalities arose destined to exercise extraordinary influence on the religion of China. Lao-tze was born about the year 604 B.C., and Confucius in 551. Lao-tze was a recluse and a radical reformer, scornful of the old world, and anxious to build a new one according to his own ideals. Confucius was a courtier and statesman, devoted to the practical, anxious to restore the Golden Age that lay in the past, to organise and administer the State according to the wisdom of the fathers. Lao-tze characteristically seized upon the transcendental element in the old religion; Confucius on the empirical. In the Tao-to-King (the Taoist classic) the term *Shang-Te* occurred indeed but once, and as coming after *Tao* (the way); but the work was throughout speculative, and an attempt to reach the ultimate reason that at once created and governed all things. Confucius, on the other hand, was always practical, ethical, political, but never speculative. His ideal was by creating perfect rulers to create a perfect State, a State living in "happy tranquillity." This, he thought, was the mind and aim of Heaven. The virtuous king made virtuous ministers, and virtuous ministers a happy and virtuous people. The grand aim of Confucius was to create those conditions of "happy tranquillity." Mencius, the disciple of Confucius, said, "The people are the most important element in a country, the ruler is the lightest"—(applause)—and the mission of the sage was to teach the lightest how to serve the most important element, how to gain wisdom for himself, and how to select and use the men who, knowing most of the ancient wisdom, were most wise. Confucius, however, lived in times that were "out of joint," and courtier though he was, found no permanent home, got no fair trial for his statecraft—his method of ruling a State by a king made by philosophers. But the failure that attended him through life had been splendidly avenged by the homage which followed him after death. His words were the wisdom by which China lived; his tomb the shrine at which it worshipped; his character the ideal it sought to realise; his memory the joy of the scholar, the hope of the student, the beacon of the minister, and the mentor of the king. (Applause.) Lao-tze was the very opposite of Confucius. He was essentially a creator—a man who stood in revolt from the ancient religion, who despised its wearisome and unmeaning ceremonies. His life was almost buried in legend. But the man lived in his work—the Tao-to-King. It was obscure, often densely dark, but here and there splendidly luminous. One thing was evident—the man was in search of the ultimate Reason, the father and mother of all things, and wished to find the way of its working the end. *Tao* was Way, Method, Reason.

Tao was perfect—the source and basis of law; and in his transcendental notion Lao-tze built a marvellous morality. The sage was to him the saviour of man; bad men, the material on which they ought to work. He says—"For any man to act the executioner's part is to hew out the great Architect's work for him; and he who undertakes to hew for the great Architect rarely fails to cut his hands." And as he disliked punishment that was simply punitive, he hated war. (Applause.) "In the track of great armies there must follow bad years; weapons of war are not the tools of a superior man." (Renewed applause.) "Peace is his highest aim." "He who rejoices at the destruction of human life is not fit to be entrusted with power in the world." (Loud applause.) "Recompense injury with kindness," he once said, and the saying was reported to Confucius, was censured, and criticised thus—"With what, then, will you recompense kindness? Recompense injury with justice, but recompense kindness with kindness," so proving the mightier the minor prophet. Lao-tze understood what Confucius did not—it was possible to recompense injury; impossible to recompense kindness. To touch the skirts of the Divine teacher at one point was to touch them at several, and the law of humility was known to Lao-tze as well as the law of humanity. "He who knows the light, and at the same time keeps the shade, will be the whole world's model. Being the whole world's model, eternal virtue will not miss him, and he will return home to the Absolute." "He who knows the glory, and at the same time keeps the shade, will be the whole world's valley. Being the whole world's valley, eternal virtue will fill him, and he will return home to Simplicity." The greatest was not always the more successful. In the eyes of China the glory of Confucius had eclipsed the glory of Lao-tze. His very faith had become an affront to his serene and exalted spirit. Taoism was a debased religion given to magic and to arts and aims and superstitions most alien to the mind of the old philosopher. It was a grim and singular illustration of the truth that a speculative system could never, even though welded to an ideal morality, constitute a religion. Taoism had been more a mischievous than a beneficent force in the heart of the Chinese people.

DR. MELLOR ON DISESTABLISHMENT.

ON Tuesday evening, a meeting of the friends and supporters of the Disestablishment of the Church of England was held in Hope Hall, Liverpool, where a lecture was delivered by the Rev. Dr. Mellor, of Halifax, on "What they Say for Themselves." The chair was occupied by Mr. William Crossfield, jun., and there were also present the Revs. Dr. Thomas, S. Pearson, M.A., J. Mahood, J. Roberts, H. Jones, and C. Evans; Messrs. A. Bathgate, J. P. Bourne, John Cripps, H. W. Meade-King, W. H. Watts, jun., J. Cooper, T. Snape, W. H. Stevens, and J. Cook. There was a large audience.

The CHAIRMAN said they had met to hear "what they had to say of themselves," but the Nonconformists might be asked what they had to say for themselves. (Hear, hear.) He would tell them what he had to say for himself. He was surrounded by many who, he believed, would designate him as a political Nonconformist. He had never been able exactly to find out what the particular sting of that epithet was, but he had no objection whatever to being called a political Nonconformist. (Hear, hear.) He rather gloried in the fact that he made it evident to those who were opposed to him that he had heart enough to take in more subjects than one. He had no hesitation in saying that he was, in his simple degree, a politician. He had also great pride in calling himself a Nonconformist. (Applause.) He was an active Nonconformist at one time, and an active politician at another. (Applause.)

Dr. MELLOR then delivered his lecture. At the outset he said the question of the relation which the Church, as a religious organisation, sustained to the State was undoubtedly one of the burning questions of our time. Little by little this question had been making its way to the front, and the advance it had made within the past forty years had been remarkable. At the beginning of that period it was regarded as a dream of Utopian enthusiasts, who were treated with disdain or abuse, according to the humour of their opponents. It was impossible then that the question could receive the attention which it deserved, from the fact that the public mind was preoccupied by other matters, which were felt to have a more immediate urgency. He went on to review the many beneficent reforms of the past forty-six years, showing that they had a logical dependence one upon another, all coming from the Act of 1832. Since that time the enfranchisement of the people had been rendered more complete, so that now every Act which was passed by the Legislature might be considered as a more exact expression of the will of the people of England than could have been the case at any previous period of their history. This was a very encouraging consideration, in view of the great question which was now before them; for if the State Church were an evil and an injustice, it was desirable that judgment should be pronounced upon it by the mass of the people—pro-

nounced calmly and not in frenzy, deliberately and not in caprice, peacefully and not in tumult, legally and not with revolution. It was some comfort to know that in discussing this question they were not dealing with an entirely new problem, for they had already seen the same principle applied in America, in Canada, and in Australia. Nearer home, too, in Ireland, there was quite recently an Established Church, which formed an integral part of the Church of England, and that had ceased to be. The dark pictures which the ecclesiastical imagination once loved to draw as to the ruinous consequences of Disestablishment, had been discredited by the facts of the case, and they could, therefore, look upon the further application of the principle of religious equality without dread, since no political, or social, or religious convulsions had followed Disestablishment where it had already been accomplished, and they had no reason to think that the Disestablishment of the Church of England would be an exception in that respect. (Applause.) It was, further, a noteworthy circumstance that the movement they were promoting was no longer confined to the Nonconformists, for there was within the Church of England herself a Liberation Society, which, while working on its own lines, was pursuing the same end. Dr. Mellor went on to examine the arguments adduced in favour of maintaining the Established Church, as set out in the volume of prize essays upon the subject, entitled, "Peek Prize Essays," which was published a few years ago, and of those he chose Chapter V., written by the Rev. Charles Hole, as presenting the matter in the most compendious form. The first and most important of these contentions was that an Established Church secured stability of doctrine. The reply to this was that before stability of doctrine could be accepted as an unequivocal good, it would be necessary to inquire whether the doctrine, the stability of which was to be guaranteed, were true or false, because it could scarcely be contended that mere continuance was an unmixed good, or even a good at all. Another advantage of an Established Church, they were told, was that it promoted mutual toleration. [At this point Dr. Mellor was interrupted by an individual in the gallery, and, addressing the disturber, he said it was a disgrace either to a Churchman or Nonconformist who could not hear honest speech against either the one side or the other. (Applause.) He called it intolerance when any one would not allow a speaker to express his opinions on any question. He never knew a man yet who, if he would interrupt a speaker, would not garrotte him, too. (Hear, hear, and applause.)] The lecturer went on to say that far more toleration existed among the Free Churches, with their difference of polity and doctrine than among the various sects within the pale of the Church. Methodists, Baptists, Independents, Presbyterians could meet on a common platform, kneel at a common meeting for prayer, and interchange pulpits, while the clergy of the Established Church banned each other, and declared religious co-operation to be impossible. (Hear, hear.) Another advantage claimed for the Church of England was that it fostered the parochial system; but a moment's reflection ought to show that there were hundreds and thousands of people in this country who had no parish priest who could give them instruction. The parochial system, which was so highly spoken of, might be a beautiful conception, but his own conviction was that it was little more than a conception—an ecclesiastical dream, which was rudely disturbed by glaring and numberless faults. It would require greater time than they had at their disposal to set before them on the one hand the grave evils which he conceived to be inseparable from any establishment which was at all possible in England, or the enormous advantages which would accrue from the separation of the Church from the State. He would, however, ask them to look at the spectacle which confronted them at the present time. (Applause.) They had a church representing spiritual ideas and aims, but which was bound hand and foot to a power which was not spiritual, a church whose supreme officers were not appointed by a spiritual body, but by the Prime Minister, who might not himself be a member of that church, or believe in its doctrine, whose private life might be in scandalous violation of its moral teachings, and whose selection of archbishop or bishop might be dictated solely by political considerations. (A Voice: "Gladstone.") Either Gladstone or Lord Beaconsfield. ("Hear, hear," and laughter, and a Voice: "Not Lord Beaconsfield.") They had a church whose Prayer-book was a schedule in an Act of Parliament, and whose services could be neither increased, diminished, nor modified without the consent of Parliament, a church in which such spiritual bodies as the dean and chapter of a cathedral were deprived of all power of effective protest against any bishop that might be appointed, however erroneous and dangerous his doctrines might be supposed to be. (Applause.) They had a church in which the great majority of the congregations had no freedom of voice whatever in the election of the man who was to be their spiritual guide; and who could be transferred at any time, and any number of times, from minister to

minister, as if they were "dumb-driven cattle;" a church in which livings were openly advertised and sold, to the scandal of religion, and even of the common moral sense of the people at large, the livings being set forth, with all the eloquence of auctioneering literature, as possessing the advantages of a "small population, select society, fine trout fishing, and but a few Dissenters." (Laughter and applause.) They had a church boasting that it was one church, and only one, and yet a church concerning which its clergy were debating until this day, with a heat and bitterness of which it was impossible to exaggerate, as to what their church was, some alleging that it was Catholic and not Protestant, others that it was Protestant and not Catholic, and others insisting that it was splendidly comprehensive, and would nourish in its capacious bosom all classes of men if they would only stick to the Establishment. (Applause.) They had a church which was giving statesmen, judges, and lawyers more trouble than all the religious bodies in the nation put together, with its endless disputes and prosecutions touching rubrics, lights, incense, altars, vestments, elevations, genuflections, crosses, and reredoses. (Hear, hear.) They had a church whose opinion created the deepest and widest schism in our national life, and which thus hindered that perfect fusion which would, if once attained, invest the people of these realms with a glory and a consolidated power of good which they have never yet attained. (Applause.) They had a church whose interests incessantly hampered and hindered or baffled all attempts at a just and equitable legislation. ("No, no.") Yes; a church which up to the last moment that its power could be prudently displayed was in favour of slavery. ("No, no.") So, at least, a leading article in the *Times* said—(laughter)—and resisted the repeal of the Tests and Corporations Acts. (A Voice: "No; it is not true.") The *Times* said so; and it would tell the truth as much as the person who said "No." (Laughter.) They had a church that opposed Parliamentary and municipal reform, withstood the introduction of free trade—"No"—set its back against the doors of our universities, that the Nonconformists might be perpetually precluded from access to those ancient fountains of learning and culture, and still barred the parochial graveyard, where the dead rest in peace, against the services of ministers who had never received the benediction of episcopal hands. (Applause.) This, he said, was the church which confronted them, whose claims they were compelled to examine, compelled to condemn, compelled to resist, until by the calm and ripened judgment and voice of the people it should stand for ever free from the fetters of the State. (Loud applause.)

The Rev. Dr. THOMAS proposed a vote of thanks to Dr. Mellor for his able and interesting lecture.

Mr. MEADE-KING seconded the motion. He was one of those who believed, and he thought the belief was largely held by that meeting, that if they had a return to a popular Government they should see these grievances that weighed so heavily on the people quickly removed—(applause)—and he also believed that there was no evil that weighed more heavily on the people, and which cropped up at all times whenever anything in the shape of reform was attempted to be carried than the Church Establishment. (Loud applause.) That Establishment, unjust and indefensible as it was, could not very long exist with a really popular Government. The motion was carried all but unanimously, there being only two dissentients.

Dr. MELLOR, in responding, said he had only had the opposition of certain men, who were in process of education and development. (Laughter and applause.) He then proposed a vote of thanks to the chairman for presiding, which was seconded by Mr. T. SNAPE.

The vote having been carried, a working man occupying a "back seat" expressed, in a loud voice, a wish to cross-question the lecturer. Amidst considerable uproar he made his way to the platform, when he was politely told by the chairman that he could address the meeting to his heart's content on paying for the use of the hall, or making terms with the keeper. The snub elicited great applause and laughter. The audience then quietly dispersed.

BERKHAMPTSTEAD.—During last week the Evangelical Churches of Berkhamstead and Northchurch held united prayer meetings at their several places of worship, and on Sunday evening a united Communion service at the High-street (Baptist) Church. They included the Congregationalists, Baptists, Primitive Methodists, and Plymouth Brethren, who comprise about half the inhabitants. The services were largely attended.

There will be a meeting of Irish members in Dublin prior to the opening of the Session. The present state of the country, and the action to be taken thereon in the House of Commons, will be the chief subject which will engage the attention of the members. It is understood that they will adopt as their leading measure a Bill for the establishment of fixity of tenure, to be supplemented by another extending the facilities for the development of a system of peasant proprietary.

SCHOOL BOARD ELECTIONS.

THE Newcastle-on-Tyne School Board election took place without contest on Tuesday. The board now consists of seven unsectarian members, as against eight on the last board, five Churchmen, two Roman Catholics, and one Wesleyan, who is substituted for a Liberal Churchman.

The Chard School Board election took place on Tuesday. One Churchman and four Nonconformists were returned. The School Board rate is one shilling in the pound.

The Northampton School Board election has resulted in favour of four Churchmen, one Roman Catholic, and six unsectarians.

The result of the Sunderland School Board election is that eight unsectarians, six Churchmen, and one Roman Catholic are returned.

The Darlington School Board election has resulted in the return of six unsectarian candidates, four of the Church party, and one Roman Catholic. The vicar and an independent Wesleyan were at the bottom of the poll.

The Dudley School Board election has resulted in the return of six Liberal Nonconformists, four Conservative Churchmen, and one Roman Catholic, thus reversing the previous balance.

The School Board election for Burnley resulted in the return of four Church candidates, one Roman Catholic, one Wesleyan, and three Liberals.

At Portsmouth on Thursday there were elected twelve Liberals and three Conservatives, the same position politically as the previous board occupied.

The Bristol election comes off on the 22nd. No less than twenty-eight candidates have been duly proposed, so that there is every prospect of a lively contest. Besides the ladies and gentlemen nominated by the Liberal and Conservative organisations, there are two candidates put forward as workingmen representatives, a Roman Catholic candidate, a Ritualist candidate, an ultra-Low Church candidate, a temperance candidate, and various "independents."

THE LATEST GOVERNMENT JOB.

At a meeting of the Council of the Poor Law Medical Officers' Association, held in London on Wednesday, the following resolution was unanimously passed:—"That this council has learned with deep regret that the claims of Dr. William Farr for the appointment of Registrar-General have been disregarded, seeing that his past services in this department have secured for him a world-wide reputation on all questions relating to vital statistics, and that a gentleman possessing neither technical nor other special acquirements should have been selected. The council trust that steps will be at once taken by medical men generally to mark their sense of the injustice done to Dr. Farr, and the slight passed on the profession of which he is so distinguished a member."

Referring to this resolution, the *British Medical Journal* remarks:—"This expression of opinion appears to us timely, and will no doubt be followed by others of like nature from medical bodies and corporations. The observations which we have made during the last two weeks on this subject have, we are glad to see, been extensively quoted by the most influential organs of public opinion and generally supported. It is now for the profession and the association to make known their opinion by resolutions from every side, and from every medical society or corporation throughout the country, by memorial to Lord Beaconsfield. Sir B. Henniker has been gazetted, and what has been so ill done cannot be easily undone; but at least the medical profession can, by an overwhelming declaration of opinion, make it clearly understood what it thinks of this abuse of patronage in the promotion of an ex-captain of the Horse Guards over the head of Dr. Farr—perhaps the most accomplished statistician and one of the most able administrators in Europe—to a post which Dr. Farr has long rendered famous by the reflected lustre which his great abilities and remarkable achievements have shed over the office of which the Registrar-General is the head, but of which Dr. Farr has so long been, though the second in command, the chief ornament and main support."

Sir Bridges Powell Henniker, the new Registrar-General, was for some years a captain in the Royal Horse Guards, and also held a captaincy in the West Essex Yeomanry. He is married to Louisa, daughter of the late Mr. Thomas HUGHAN, of Airds, and sister of Lady John Manners.

Major Graham, at the close of his fortieth annual report, said of his colleague:—"To his scientific researches and reports I attribute any reputation that may have accrued to the General Register Office of England and Wales." The Doctor, too, was continually consulted by the Government on sanitary and actuarial subjects, and was mainly instrumental in the establishment of the system of Post-office Insurances.

Under the heading, "A Job Lot," *Punch* says:—"Jobs are always ugly, but not always injurious, except indirectly, to the public service. But this cannot be said of the job just perpetrated in filling up the office of Registrar-General. The post has been given to a person who happens to be

private secretary of one member of the Government, and brother-in-law, as we are told, of another, but who is perfectly innocent of all practical knowledge of the very peculiar skilled work of the office he has been pitched into. A valuable servant of long standing, who has borne for many years the responsibility and principal labour in connection with that office's most useful functions—those relating to the public health—and whose reputation in Hygiene and vital statistics is European, has been passed over for the well-connected private secretary with the silver spoon in his mouth. The Government, having the right man under their hand in Dr. Farr, has gone farther and fared worse. The public has been wronged in the wrong done to Dr. Farr, as well as the profession to which he belongs. We are glad to see that the Council of the Poor Law Medical Officers' Association have spoken out. *Punch* echoes their remonstrance. Arthur Helps used to say he had never come across a job in all his long public service. What a pity he did not survive to these days. He might have come across not only the jobs, but their makers, and watched them at the process. Why not write up 'Job-Master,' in plain characters, in large letters, along the front of the Treasury Buildings, or over the official head-quarters in Downing-street?"

ELECTION INTELLIGENCE.

CITY OF LONDON.—It is stated that Mr. R. Biddulph Martin, a leading banker, has consented to come forward in the Liberal interest for the City at the general election.

TOWER HAMLETS.—Within the last few days overtures have been made by the leaders of the Temperance party in this borough to the supporters of Professor Bryce, who has been adopted as a candidate by a Liberal and Radical conference, with the view of bringing about a coalition between that gentleman and Mr. Benjamin Lucraft, who has also come forward to contest the constituency. As a preliminary step a deputation from the Temperance party has conferred, by appointment, with the Political Council of the Tower Hamlets Liberal Club, but without success, as that body declined to entertain the proposal.

EAST SURREY.—It is stated by the Press Association that the Hon. P. J. Locke-King, who sat for East Surrey from 1847 to 1874, will again contest that division at the next general election, in the Liberal interest, with a second candidate, who has not yet been decided upon. The sitting members, Messrs. Watney and Grantham, will seek re-election.

NEWCASTLE-ON-TYNE.—Mr. Isaac Lowthian Bell, M.P. for the Hartlepool, has replied to the deputation from the Newcastle-on-Tyne Liberal Association, who asked him to stand for that borough, in conjunction with Mr. Joseph Cowen, M.P., at the general election, that, though gratified at the offered honour of representing his native town, he felt bound to hold himself disengaged, so as to be at the disposal of the Liberal electors of the Hartlepool, notwithstanding recent occurrences there. It is stated in the local *Chronicle* that Mr. Cowen, M.P., has not yet decided to stand again. Mr. Cowen will address his constituents on the foreign policy of the Government on the 31st of January.

COVENTRY.—Mr. W. H. Wills, of Bristol, who has been adopted as the second Liberal candidate for Coventry, addressed a meeting of the electors in that town on Thursday, and was very cordially received. At the close of his speech, which was pitched in the true Liberal key, the meeting passed a resolution pledging themselves to return Mr. Wills to Parliament at the next general election in conjunction with Sir Henry Jackson, the present Liberal Member for the borough.

LIVERPOOL.—Lord Ramsay, son and heir of the Earl of Dalhousie, has been accepted as the second Liberal candidate for the borough of Liverpool and the colleague of Mr. Rathbone. It is understood that his lordship satisfies the requirements of the Temperance adherents, and also of the Home Rule party. At the last election Viscount Sandon (Conservative) polled 20,206 votes; Mr. Torr (Conservative), 19,763; Mr. Rathbone (Liberal), 16,706; Mr. W. S. Caine (Liberal), 15,801; and Mr. W. Simpson (Independent), 2,435. The Liberals express themselves as confident of now being able to carry two candidates.

STROUD.—The "Liberal Hundred" of Stroud have adopted Mr. W. J. Stanton and Mr. H. R. Brand as the Liberal candidates at the general election. The present Members—Messrs. S. S. Marling and A. J. Stanton—do not intend to offer themselves for re-election. The two former gentlemen were each elected to represent the borough in 1874, and, singularly enough, each was unseated on petition. Messrs. Dorington and Holloway are to be the Conservative champions.

SOUTH NORTHUMBERLAND.—Mr. Albert Grey will positively contest South Northumberland; but the candidature of Mr. Beaumont, M.P., is doubtful.

BERKSHIRE.—A meeting of Liberal electors from all parts of Berkshire was held on Friday, at Reading, to decide upon the course to be adopted with reference to the Liberal representation of the county, many members of the party having expressed dis-

satisfaction with Mr. Walter's voting in Parliament upon the foreign policy. Sir Peter Spokes presided, and Mr. G. Palmer, M.P., was also present. The Chairman stated the object of the meeting to be to secure a Liberal member in whom they could place confidence, who was true to the watchwords, "Peace, retrenchment, and reform," and who would oppose the foreign policy of the present Government. A resolution was proposed and seconded that a committee be appointed to select a suitable candidate, and report to another meeting. The names of the committee having been submitted, Mr. Bouverie Pusey, several members of whose family formerly represented the county, said the present Government had treated Greece, Europe, and Turkey in a disgraceful manner. Sir George Young opposed the attempt to turn out Mr. Walter, and suggested that they should ask whether he would support a vote of want of confidence in the present Ministry. Mr. Rogers thought they could carry two Liberal candidates; and Dr. Ginsburg considered that they ought to keep Mr. Walter, an independent Liberal. The resolution appointing a committee was then put and carried unanimously.

DENBIGH.—A Liberal meeting was held at Denbigh, on Thursday. Sir Robert Cunliffe, the Liberal candidate, contradicted a rumour that he was retiring. The Government, he said, could not appeal to the country either on home or foreign policy, the latter having utterly failed. A resolution of confidence in Sir Robert was passed. Mr. Osborne Morgan said they had reached a crisis when the country must choose between shame, ruin, and disaster, and real honour and peace.

MERIONETHSHIRE.—At a meeting of Liberal delegates, held on Thursday, at Dolgelly, it was stated that there had been a large increase in the number of Liberal electors since the last general election, when Mr. Samuel Holland, the present Member, was returned. A resolution of confidence in Mr. Holland was passed unanimously, and in acknowledging it the hon. gentleman expressed his willingness to come forward again. There has been some talk of opposition, but no Conservative candidate is yet in the field.

News of the Churches.

CONGREGATIONAL.

—The Rev. Mark Lucas, of Bourne, Lincolnshire, has accepted the pastorate of the church at Newark, Nottingham.

—Mr. James Thomas, of New College, has accepted the pastorate of the Red Lion-street Church, Boston.

—The Rev. W. Holland, after seven and a half years' successful labour, has resigned the pastorate of the church at Stokenchurch.

—The Merchants' Lecture at the Weigh-house Chapel, at noon, on Tuesday next, will be delivered by the Rev. J. Baldwin Brown; subject, "Abraham."

—The Rev. J. Fielden, of Nuneaton, through the kindness of a few friends, has been presented with a certificate of life membership in the Pastors' Rotating Fund.

—The Rev. J. F. M. Glanville, at the close of a ministry of nine years' duration at St. Mawes, Cornwall, is about to commence the pastorate at Castle Combe and North Wrexham, Wilts.

—The Rev. Bevil Allen, who for some time has been assistant minister to the Rev. William Tyler-Mile-end New Town, has accepted an invitation to become pastor of the Greville-place Church, St. John's-wood.

—The annual report of the church at Wilton noted the fact that since the settlement of the present pastor in April, twenty-four new members have been received into fellowship, the church-roll now numbering upwards of 100.

—At Kingsland Chapel, Bristol, a week of very successful special services has just been held. The Rev. F. W. Brown, assisted by Messrs. J. H. Bell and H. Wills, gave suitable addresses. The attendance each evening was large, and the results have been very encouraging.

—The Rev. J. Ed. Flower, M.A., minister of Addison-street Church, Nottingham, has just been elected to a vacant seat on the Nottingham School Board. The nomination was in this case in the hands of the Liberal members of the Board itself, and the election was unanimous.

—The congregation of the "Old Meeting," St. Neot's, Hunts, have presented their pastor with the customary New Year's gift of £20, notwithstanding the fact that they are engaged in building a manse, for which they have raised the greater portion of the necessary funds during the past year.

—A report read at the annual meeting of the church at Tunstall showed that the income of the church, from all sources, during the past year was £238 4s. 1d., and that, notwithstanding the continued depression of trade in the district, the weekly offerings were considerably in advance of previous years.

—On Monday, 29th ult., the ladies of the church at Moorgreen, held a sale of fancy and useful articles, with a Christmas-tree, in the Beauvale Board school, in aid of the funds of the church, which had fallen into arrears during the year. A substantial sum was realised, sufficient to clear off all past indebtedness.

—The Rev. T. Gasquoine has accepted a cordial invitation to take the oversight of the English services at the Congregational church at Llandudno for the next six months. It is also designed to form an English Church during the coming year, and it is hoped that Mr. Gasquoine may consent to become the pastor.

—The Rev. W. J. Bain, of Birmingham, has accepted the pastorate of the church at Oxford-street, Bilston, and commenced his ministry on the 4th inst. Mr. Bain was a former pastor of this church, and during his pastorate the present chapel was built, and

also the existing and flourishing town mission was established.

—The Rev. J. F. Morrish, late of Cheshunt College, was ordained on the 9th inst. to the pastorate of the church at South Molton. The charge was given by Professor Chapman, of Western College; Professor Whitehouse, of Cheshunt College; Revs. E. Roberts, C. Wilson, F. A. Morrish (father of the pastor), J. Shaw, and J. Dixon took part in the engagements.

—On the occasion of the first anniversary of the opening of the English Sunday-school at Llandudno, a children's service and a distribution of prizes took place. The Rev. T. Gasquoine delivered an address on "The Birthplace of Christ." The prizes were then distributed, and some contributions of books were made towards the formation of a library for the school.

—Miss Elizabeth Beach, the New England missionary in the work of Mr. McCall in Paris, delivered an address at a meeting held recently in the First Church Chapel, Springfield, Massachusetts. Her work has been for the last four years largely among the women and children, and her friends propose to raise for her support £150, so as to put her mission on a secure basis.

—Recognition services in connection with the settlement of the Rev. P. H. Crawley as pastor of the church at Milverton, Somerset, were held on the 7th inst. The Revs. E. S. Prout, J. Marsden, and R. Adams took part. On leaving Cannington Mr. Crawley was presented with an easy chair as a mark of the esteem in which he is held by the friends there. Mrs. Crawley also received a testimonial of regard.

—The Rev. F. Longman, before closing his ministerial labours at Knowle, Somerset, was presented by his church and congregation with an illuminated address, and a purse containing £25 10s., as a mark of the high esteem in which he was held, with best wishes for his future happiness and usefulness in his new sphere of labour. Mr. Longman entered on his labours at Heytesbury the first Sunday in the year.

—At a social tea meeting held at Brightlingsea on the 7th inst., in connection with the annual bazaar, the pastor, Rev. J. Blackburn, was presented with a purse of money from his church and congregation, in token of their high esteem. The superintendent of the Sunday-school, Mr. Pattison, was also presented with a family Bible, by the members of the congregation, who thus expressed their approval of his services.

—On the 7th inst., at the annual social meeting of the Addison-street Church, Nottingham, the pastor, the Rev. J. Ed. Flower was able to announce the entire payment of a long standing debt of nearly £700 on the land and schools account; this sum having been raised during the last twelve months. It is hoped that ere long a brighter commercial outlook will enable the congregation to proceed with the scheme for building a substantial church in place of the present iron structure.

—The Rev. J. Shaker, who for the last seven years has had the charge of the churches at Poulton and Hambleton, during which time a minister's house has been built at the former place, at a cost of £200, and a school-house at the latter, announced on Sunday last his intention to resign the pastorate on the fourth Sunday in February. Mr. Shaker has accepted an invitation to the pastorate of Green Mount Church, Tottington, Bury, Lancashire, and will commence his work on the first Sunday in March.

—On Tuesday, January 6, the council of the Congregational Total Abstinence Association met at its office, 337, Strand. Information had been sent to Birmingham, Rhymney, and Trinidad. Thirteen meetings had been attended since the December council meetings, and nine were arranged for in town and country. Some new subscribers were reported. From February 23 to 28, a week of meetings, similar to those held in other towns, will be held in Southsea, Hants, in which the Revs. G. S. Reaney and G. M. Murphy are to take part.

—A Christmas-tree and sale of work have been held at Pendlebury, Manchester (Rev. H. F. Walker, pastor). The opening in May last of a day-school, which now numbers 290 scholars, necessitated the re-flooring and furnishing of the schoolroom, and the alteration of the out-buildings. A new heating apparatus for both chapel and school has been provided, and a small deficiency in the general funds has occurred, requiring the sum of £170. By the effort just made this amount has been realised, and a small balance remains in hand.

—The Rev. David Martin has resigned the pastorate of the church at George-street, Oxford, over which he has presided during a period of 21 years. His health failed him in March last, and he shortly afterwards proposed to retire from his charge. His people, however, being much attached to him, declined at that time to listen to the proposal, and arranged to relieve him of all duties to the end of the year. Feeling himself still unequal to the responsibilities connected with his office, he finally tendered his resignation on the 31st December.

—The church and congregation at Shanklin, under the pastoral care of the Rev. G. Avery, have resolved to take down the present place of worship and erect a new one, costing about £3,000. Every sitting in the present structure is taken, and additional accommodation is required for the visitors who frequent the town during the summer season. It is proposed to hold a bazaar in August, in aid of the building fund. It was announced at a social meeting held on the 7th inst., that subscriptions amounting to £346 had been already promised by members of the church.

—The Birchfield Mutual Improvement Association (Birmingham), held their opening meeting on Thursday last, when the Rev. Walter Searle, as president, delivered the inaugural address on "Essays and Essayists," taking the writings of Bacon, Addison, and Macaulay as worthy models for imitation. There was a large attendance, and at the close of the meeting a very hearty vote of thanks was given to Mr. Searle for his address. The association has already over 100 members, and has upon its programme the name of the Rev. Baldwin Brown for a lecture in the spring.

—Mr. Councillor Empson, on his elevation to the office of Sheriff of York, invited to the Victoria Hall, Goodramgate, the scholars of Salem (happily Sunday-school of which he is secretary), and the attendants at the night-school. About 450 sat down to tea, and the proceedings of the evening included the exhibition of photographic views by means of the oxy-hydrogen light. Among the views exhibited were six connected with the Tay Bridge disaster—

which excited great interest. Addresses were after wards delivered by the Sheriff and by the Rev. J. Hunter, pastor of Salem Chapel.

—By the death of Mr. Aaron Jacks, the church at Methuen, Massachusetts, United States, Rev. Z. S. Holbrook, pastor, comes in possession of £1,000. It also received an offer of £200 from Mr. John Charles Phillips, of Boston, for a new chapel, to be called "The Phillips Chapel," in honour of his father, the brother of Wendell Phillips, and who was pastor at Methuen for over twenty years. His offer was conditioned upon the erection of the building within two years. The suggestion that it be called "The Phillips Chapel" was from the church, out of respect for his father. Mrs. Phillips and daughters also gave 400 dollars (£80.)

—Mr. Joe Gam, an agent of the American Missionary Association in Francisco, in an address at the Mount Vernon Church, Boston, on the 21st ult., gave an account of his conversion, and described the work among the Chinese on the Pacific slope. The desire to learn English is the great motive which induces the Chinamen to attend Sabbath-school and meetings, but, being brought thus under Christian influences, many are led to Christ. About twelve hundred reliable converts have been made already on the Pacific coast, many of whom have proved their sincerity by undergoing persecution for their faith. They find it harder to abandon the worship of their ancestors than that of their idols.

—The annual meeting of the church at Fleetwood was held on the 7th inst., the Rev. H. W. Smith, pastor, presiding. The financial statement was very encouraging, £300 having been raised during the year, exclusive of the Church Improvement Fund, the report of which showed that of the £300 expended in church alterations, about £200 had been realised. The pastor gave a review of his three years' pastorate amongst them, during which period the membership of the church had increased twofold, the addition of the last year being 31, most of whom were connected with his Bible-class. Great interest is taken in this class by the young, and it has proved a very successful link between the Sunday-school and the church. A New Year's Gift of £25 was presented to the pastor.

—The annual gathering of the Bond-street Church and congregation, Leicester, was held on Monday, January 5th. The reports of the various societies were encouraging. The church now contains more than twice the number of members it contained at the commencement of the present pastorate, and 43 have been received during the past year. The income of the church was £1,220. Mr. Adam McCall jun., gave an account of the sphere of work which he and a number of colleagues are about to undertake as missionaries in the Livingstone Valley of Equatorial Africa. The Rev. Morley Wright will complete his seventh year of ministry at Bond-street Church in June next, and it is proposed that a new organ should be erected to mark that event.

—The Rev. J. A. Macfadyen, minister of Chorlton-road Church, Manchester, having declined an invitation to the pastorate of Collin's-street Church, Melbourne, Australia, the Manchester Congregational Board, at a meeting of the 5th inst., passed a resolution expressing satisfaction at the decision, and declaring that, on the ground of his Christian earnestness, his public spirit, his many endowments and qualifications for public works, and the influential position which he occupies, Mr. Macfadyen's departure would have been a serious loss to the cause of Christ and to his own denomination of Christians in Manchester. A further resolution was then passed, that the Revs. Dr. Thomson, J. Rawlinson, and Professor Scott be a deputation to represent the congratulations of the Board at the annual meeting of the Chorlton-road Congregational Church on January 14.

—The annual social meeting of the church and congregation at Great Malvern was held on New Year's day, in the lecture-room. The pastor, the Rev. Anthony C. Gill, in a short address, reviewed the work of 1879. Addresses were delivered by the Rev. J. S. Hill (Wesleyan), Dr. D. B. Dalsell, Mr. J. S. Jenkins, Mr. Joseland, Mr. J. Jones, Mr. N. Tranter, and Mr. W. Sinden (Evangelist). The principal item of interest in the meeting was the report of Mr. Benjamin Jones, as to the result of the collecting cards for the debt extinction. A generous friend had again promised to give £200 if a similar sum could be collected during the year. It was found that the amount reached by the united collections was £150, leaving still £50 to be made up. Mr. B. Joseland, in a vigorous appeal, contended that the deficiency should be guaranteed by a few gentlemen in the meeting, which was eventually agreed to, so as to be able at the end of January to claim the £200, and thus reduce the debt to about £1,400 remaining upon the new church at Holly Mount.

BAPTIST.

—At a sale of work on behalf of the building fund connected with the church at Bourton-on-the-Water £240 was realised.

—At a doll show and sale held at Earl's Barton, on behalf of the fund for renovating the school premises, £40 has been realised.

—The Rev. T. N. Smith, of the Pastors' College, has been recognised as pastor of the church at Monks Kirby and Pailton, Warwickshire.

—The new church at Dumfries, under the pastorate of Rev. G. W. Tooley, was commenced last week, and is contracted to be finished by October 1st.

—During this year the Freewill Baptists will celebrate the centenary of their existence, their first church having been organised at New Durham, New Haven, in 1780.

—Mr. C. B. Williams, son of the Rev. C. Williams, of Accrington, has accepted an invitation to supply the pulpit at Oakham for three months, with a view to the pastorate.

—The Pastors' College evening classes reopen on Tuesday next at 7.30. Young men wishing for membership should apply at the College Buildings, Newington, any Tuesday evening at 7 p.m.

—At the annual New Year's gathering connected with the church at Providence Chapel, Reading, the Rev. W. E. Thomsett, pastor, was presented by the congregation with a valuable photographic album as a token of esteem.

—On New Year's-day the Rev. G. W. Humphreys, pastor of the church at South-street, Wellington, Somerset, sat in the vestry to receive New Year's gifts towards the liquidation of the building debt, when about £100 was contributed.

—We regret to record the death of Mr. T. H. Le Mesurier, who will be remembered as for many years Corresponding Secretary of the Baptist Missionary Society and one of the founders of the Baptist Churches in Guernsey, where he died at the age of 71.

—The Rev. J. Rose was on Thursday last publicly

recognised as pastor of the church at Sunningdale, Berks, at a meeting under the presidency of Rev. J. E. Cracknell, of York Town. Revs. S. Sale (Wokingham), T. H. Martin (Wallingford), and others took part in the proceedings.

The Rev. E. Jones, late of Staylitt, Flintshire, has accepted a call to the pastorate of the church at Berthlywyd, Quaker's-yard, South Wales. Public recognition services were held last week, when the Revs. H. Williams (Llantwit), D. Davies (Merthyr), E. Roberts (Pontypridd), and other ministers took part.

The Rev. G. W. McCree preached a special sermon on Sunday evening, at the Borough-road Baptist Chapel, on "The Problems of the Future, and how will our Children solve them?" It was listened to by a large congregation. An improvement has taken place in the attendance since the fitting of the warming apparatus.

At Broad-street Chapel, Bristol, on Monday evening, the boys of the Stockwell Orphanage gave a service of song to a large audience, the Rev. E. G. Gange (pastor) presiding. The Rev. V. J. Charlesworth stated that there had been 561 boys received into the Orphanage, 316 of whom had left, 245 still being provided for.

A decree of toleration to the Baptist churches in Russia has been published in that Empire. It provides:—"1. That their worship is henceforward unhindered, and, indeed, expressly permitted throughout the Russian Empire. 2. That civil marriage be introduced, with express recognition of the marriages already celebrated by the Baptist pastors."

The Rev. J. Whitaker, formerly of Richmond, Surrey, having completed five years' pastorate of the church at Bourton-on-the-Water—the term for which he was invited—has accepted a unanimous invitation to the permanent charge. During the period of his ministry a new chapel and schoolrooms have been erected, at a cost of about £3,000, and nearly paid for, and the membership nearly doubled in numbers.

On Wednesday, January 7, the pastor's bible-class (now numbering about 150) met for tea with many other friends. At an after meeting the Rev. J. W. Ashworth presided and gave an address, followed by R. C. Serpell, Esq., Dr. France, Mr. Babb, Mr. W. C. Nicholson, and Mr. R. L. Partridge. Recitations were ably given by Mr. R. Trellis and Mr. W. H. Miller. The meeting was a very delightful one, and the class is in a flourishing state.

The chapel at Waltham Abbey, North London, in which the Rev. W. Jackson preaches, having been renovated and otherwise improved by subscriptions raised by him in commemoration of the Third Jubilee of the Church, was re-opened on Sunday and Wednesday last, when sermons were preached by the Revs. Passmore, Henderson, and Cuff. Mr. J. T. Olney ably presided at a public meeting, and was instrumental in raising £200 towards the hot-water apparatus which has been introduced by Mr. Lewis, of Harlow.

Immediately after the death of the Rev. F. W. Goadby, M.A., of Watford, his friends determined to raise a memorial fund on behalf of his family; and although, in deference to his expressed wishes, no public intimation of the movement has been made by circular or advertisement, the response hitherto has, we are glad to learn, been very gratifying. The trustees (Mr. E. M. Chater and Mr. W. L. Smith, of Watford) are desirous of closing the account at the end of this month, up to which time they will be glad to receive donations.

On Monday, January 12th, 1880, the recognition services in connection with the settlement of the Rev. W. Thomas, late of Glascoed, were held at Llanddewi, Rhydydder, Abergavenny. In the morning at eleven o'clock the Rev. J. Watts, Abergavenny, read and prayed, and the Rev. D. Davies, Pontfryn, Newport, Mon., presided. In the evening the public recognition services were held, presided over by the Rev. D. Davies, Pontfryn. Addresses were delivered by the Chairman (the pastor elect), Mr. Lewis (deacon), Revs. J. Watts, J. Owen, S. Young (Abergavenny), and the Rev. B. Johnson (Kaglan).

We have been favoured with an early proof of the Handbook for the present year. Although, as we understand, much remains to be done on the part of the churches to render the returns reliable, the following comparison with former years' statistics will be found interesting:—Up to September, 1879, there were 1,833 churches in England, as against 1,929 the previous year; 2,632 chapels, as against 2,696; 795,381 sittings, as against 789,131; members, 2,330,1, as against 199,830; Sunday-schools, 352,936, as against 321,746; teachers, 35,568, as against 32,351; pastors, 1,460, as against 1,425; Evangelists, 2,551, as against 2,350. In Wales there are 514 churches, as against 540; chapels, 621, as against 621; sittings, 200,356, showing no alteration; members, 67,859, as against 66,043; Sunday-schools, 68,716, as against 66,418; teachers, 7,077, as against 6,867; pastors, 341, as against 338; and evangelists 211, as against 241. Scotland and Ireland have rendered no returns, hence the figures remain as they previously were, their statistics being recorded by the respective local unions. Throughout the United Kingdom ten new churches have during the year been formed; 37 chapels have been erected, at a cost of £29,829; also 15 new schools, at an outlay of £12,278; 61 chapels have been enlarged and improved, at an expenditure of £23,137; and chapel debts have been diminished to the extent of £42,448. There have been 48 ministerial settlements, and 139 removals. The deaths in the ministry have numbered 26, and the average age of 23 of these was 64. Throughout the world there are 25,535 Baptist churches, 17,683 pastors or missionaries, and 2,475,088 members. It should be mentioned that the responsible editor of the Handbook is the Rev. C. M. Birrell, assisted, in regard to home statistics, by the Rev. T. G. Atkinson.

PRESBYTERIAN.

The Prince of Wales has accepted the presidency of the Scottish Corporation, to which he was recently re-elected.

English congregations during the next few weeks will be holding their annual meetings. We repeat our announcement of former years that we shall be happy to insert abstracts of the report, if ministers or session of the church at a distance would forward the same without delay.

Rev. Dr. Donald Fraser will preach for Mr. Spurgeon at the Metropolitan Tabernacle on Sunday morning.

The Islington congregation have just taken the important step of purchasing the freehold of their church and several adjacent houses in Colebrook-row. It is to be hoped they will shortly see their way to either enlarge their present structure and build another in its room, or in existing accommodation being far from sufficient. On Sunday evening last, when Dr. Thain Davidson preached his monthly sermon to young men, the church was packed to overflowing, even the passages being filled.

In Free St. George's, Edinburgh, on Sunday night, the Rev. Dr. Thomas Smith delivered the opening lecture of the first course under the Duff Missionary Lectureship, the subject being "Medieval Missions."

The Liverpool Presbytery met on Monday—Rev. J. Muir, Moderator. On the motion of Mr. Samuel Stitt, the Presbytery agreed to meet in the future in the Young Men's Christian Association Rooms, Mount Pleasant. Rev. Dr. M'Leod gave notice of his intention at next meeting to nominate the Rev. Dr. Graham for the Barbour Chair. On the motion of the Rev. Bryce Muir, the Presbytery held a private conference on college matters.

Dr. M'Cosk, speaking recently in New York, remarked that he frequently met with Scotchmen who could not speak a word of Scotch. He thought it would be well, therefore, that a chair of that language should be endowed at Princeton. "I am capable of filling it myself," he added. "Come down there, and I will teach all the Scotchmen to talk Scotch."

Canning-street congregation, Liverpool, have

agreed to call the Rev. Dr. H. Sinclair Paterson, provided he will encourage them to go on.

The Forest-hill congregation held their annual meeting on Monday, under the presidency of the pastor, the Rev. Dr. Boyd, the lecture hall being crowded. The present membership is 250, and the income was about £1,200. All the reports showed an advance upon other years. Addresses were delivered by the Revs. Dr. Edmond and M. Macaulay.

The London Presbytery met on Tuesday—Rev. J. M. Erskine, Moderator. Rev. Dr. Deems, pastor of the Church of the Strangers, New York, being present, was associated. Rev. William Fraser's induction at Brighton was fixed for the 22nd inst. The call from Canterbury to the Rev. John Edgar Henry, of Ardstraw, Ire and, was sustained and ordered to be forwarded to his Presbytery. It was mentioned that an early settlement was expected at Croydon. Moderation in a call was fixed to take place at Woolwich on the 27th inst. On the recommendation of a committee, the Presbytery agreed to accept the hall and other property at Darent, which Mr. Morton had offered the Church, and tendered hearty thanks to the donor. Favourable replies having been received from the neighbouring sessions of Canonbury, Highbury, Clapton, and Crouch-hill, the Presbytery agreed to recognise the memorialists, and sanctioned the formation of a preaching station at Stoke Newington. It was also decided to commence a preaching station at St. Leonard's. Rev. J. M. Ross, who has accepted an appointment as agent of the Church in New South Wales, took leave of his brethren, and met with a most cordial reception. He detailed the steps which led to his receiving the offer, and, feeling it was a Providential call, had been led to accept it. At the same time, he left his Presbytery and the whole Church with extreme regret. Mr. Ross also mentioned that he had been commissioned to secure a few ministers for the Australian colonies. Dr. MacEwan having spoken of Mr. Ross's great worth, and of the manner in which he had thrown himself into work for Christ, the Presbytery agreed to give Mr. Ross the usual certificate, coupled with a strong expression of the Presbytery's kindly feeling towards him, and good wishes for the safe voyage of himself and his family and abundant happiness in their new sphere. A committee who visited Norwich advised the Presbytery, in the circumstances, to accept the Rev. John Pirie's resignation of his charge there. This the Presbytery agreed to on the motion of Dr. Fraser, seconded by Dr. Edmond. The Norwich congregation had promised Mr. Pirie £100 as a retiring allowance, and a committee of Presbytery was appointed to procure a substantial expression of the Presbytery's esteem for Mr. Pirie. Rev. D. MacColl reported that a week's special evangelistic services would this winter be conducted in the churches of Victoria Dock, Stepney, Bow, and King's Cross. Rev. Dr. MacColl drew attention to the subject of Christian giving, and it was decided that he should bring the matter more prominently before the congregations at three Sustentation Fund conferences which will shortly be held in various districts of London. The Presbytery then resumed the adjourned debate on the overtures for extending the area from which congregations could select their ministers.

The overture, which stood in Dr. Donald Fraser's name, ran:—"That without weakening in any degree the relations now established between this Church on the one hand, and the Free Church and the United Presbyterian Church in Scotland and the Presbyterian Church in Ireland on the other, or altering the present practice of prosecuting calls to ministers of those Churches by pro cesses of orderly translation; the Synod should enact and declare that it shall hereafter be lawful for any congregation to choose as its pastor a minister holding a charge in any of the Presbyterian Churches (other than those above-named) which hold the Westminster Confession as a subordinate standard of faith." The Rev. Dr. MacEwan had an overture before the Presbytery to the effect:—"That the Synod shall permit a vacant congregation, if it be so disposed, to memorialise its Presbytery for the admission of a minister of another denomination, with which the Church is not on terms of mutual eligibility with the view of calling him, on his admission." Such minister must, however, accept the standards of the Church, but not necessarily be a Presbyterian. Dr. Edmond had moved an amendment: "that in present circumstances it is advisable to proceed further with an overture on the subject." The debate on Tuesday was resumed by Mr. White, who seconded Dr. MacEwan's overture. Mr. John Bell moved the acceptance of the preamble and postponement of the consideration of the overture, and, in doing so, said if they wanted to get ministers for the Established Church of Scotland, let them go to the door of the General Assembly, and not sneak about area-railings. Before they looked to Scotland, they should unite with the Established congregations in England, and with the Welsh Calvinistic Methodists.

Dr. Fisher seconded Mr. Bell's motion. Rev. Dr. Dykes thought they should move in to matters, and he preferred the overture tabled by Dr. Fraser. They he simply to consider what liberty should be given to their congregations in the choice of ministers, not in what relationship should they stand to existing Churches. In the Alliance there are 42 Presbyterian Churches, and of these no less than 26 spoke the English tongue, and held the Westminster Standards as their basis. Out of these 26 churches the English Church had selected only 3 with which to enter into close relationship, treating the ministers of the other 23 Churches as though they were non-Presbyterian—that is, all the rest of Christendom—Wesleyans, Baptists, Congregationalists, and even Roman Catholics. The ministers of the 23 Churches must go to their Synod cap in hand, and ask to be taken in. Such a man as Dr. Patton might have to wait months before he could be admitted. Honest men might differ about the principle of a State Church; but when an Established Church minister crossed the border, why should a legal question affecting the Westminster Confession be perpetuated? He wanted the Church to make it clear that its face was towards catholicity, unity, and fraternity. He did not think there was any necessity for them to look over the Presbyterian fence when searching for ministers, as Dr. MacEwan had suggested. This seemed to complicate the question; but before very long they might have to consider on what terms they could deal with orthodox ministers of other bodies. Dr. Walter Morrison said they must be careful not to disturb existing relations. Were they prepared to recognise to a certain extent the Scotch Establishment? He would like the preamble to contain a reassertion of spiritual independence. Dr. Hamilton and Dr. Kennedy-Moore having spoken, Professor Chalmers said he was always in favour of going forward; but while he felt that the transmission of Dr. Fraser's overture was the wise course to pursue, the wisest course was not best at all times. He was the only pre-Disruption minister present. He had never regretted leaving the Establishment in 1843; and were circumstances to recur, he should feel it a privilege and honour to renew the deed. He moved:—"That while firmly maintaining that it is the duty and interest of this Church to cherish a catholic spirit, and to express it in the admission of ministers under proper regulations from other Churches, which hold the same Standards; and, while satisfied that there is nothing in the overture or the table which is not in perfect accordance with those principles which are dear to all the Presbyterian Churches with which this Church is most closely allied, and which could justly weaken the relations now established between them, the Presbytery, in existing circumstances, refrain from the present pressing any definite proposal for legislation on the attention of the Synod, and accordingly do not transmit the overture." Mr. Hugh M. Matheson, in seconding this motion, might wound the hearts of members of the Free Church of Scotland, a denomination which had rendered signal service to the Church in England. It was thought in Scotland that the overture was a hold-

ing-out of the hand to the Established Church, and some of the speakers during the debate had shown such to be their desire. Dr. Fraser having replied, Dr. Edmond and Mr. Bell withdrew their motions. On a vote being taken 54 voted for Professor Chalmers' motion and 2 for Dr. MacEwan's overture. Then the voting was on Dr. Fraser's overture and Professor Chalmers' motion, when 25 voted for the former and 49 for the latter. Professor Chalmers motion for delay being therefore carried. Three applicants were received as ministers within the Presbytery, including the Rev. John A. Gardiner, late of Manchester. A committee was appointed to make arrangements for the next Synod. A memorial was read from the minister and congregation of the Defoe Church, Tooting (Congregational), asking to be admitted into the Presbyterian body. The congregation was founded in 1888 by Defoe. The matter was referred to a committee.

The Birmingham Presbytery met on Tuesday in John-street Church—Rev. J. Henshelwood, Moderator. Two applications were received from ministers of other Churches for admission to the ministry of the Presbyterian Church, and were remitted to a committee. Rev. J. M. M'Kerrow and Rev. J. B. Thorburn gave in reports on Sunday-schools and temperance respectively. A call from Nottingham to the Rev. Robert Cowan, Clonakilly, Cork, was sustained. On the motion of the Rev. J. M. M'Kerrow the Presbytery unanimously resolved to send up the name of Dr. Simpson for the Barbour chair. It was reported that the health of Mr. Rodger, of Wolverhampton, was improving, and that he hoped to be able to resume duty in April.

Mr. John Allan, of 6, Bellevue-place, Plymouth, writing to us as a "lapsed" Presbyterian, says:—"Seeing from your valuable paper the utter indifference manifested towards this question by ministers and office bearers, as evidenced by the lack of replies to the circulars sent out, might I suggest that circulars should be sent to some of the lapsed members themselves, in order that a little light might be thrown on it from their point of view, as, in all probability, they would be the persons most deeply interested."

WESLEYAN.

The Hammersmith Circuit reports a small increase of members. It is proposed to erect a new chapel at Fulham, in addition to those which are to be built at Twickenham and Turnham-green.

The Compton-street and Field-street Mission Sunday-schools, in connection with King's-cross Schools, are proving very successful.

It is proposed to erect a new chapel at St. John's, Holbeach. An excellent site has been secured, and it is expected that the entire cost of the building will be about £500, towards which a sum of £105 was recently raised at a meeting held in connection with the anniversary.

The Market Hasen Circuit reports a small increase of members, with 73 on trial. Owing to the change of the entire staff of three ministers last Conference and the consequent increase of expenditure, there is a considerable balance due to the stewards.

At Stalebridge, Ashton-under-Lyne Circuit, the chapel is to be improved and a new organ introduced. In aid of this work, the teachers of the school and other friends have recently held a sale of work, which has realised over £100.

A social meeting was recently held at the Cranbourne-street Mission-room, Branwick, Circuit, Liverpool, when the members presented Mr. Goodacre, the organist, with a timepiece and an illuminated address.

At Cleator Moor, in the Whitehaven Circuit, a bazaar and tea-meeting in aid of the new chapel building fund have realised a very satisfactory sum, but £30 is yet needed to complete the amount required. In other parts of the circuit successful social gatherings have been held.

A very satisfactory report is presented by the authorities of Wesley College, Dublin. The new and excellent building is well situated, and is admirably suited to its purpose. The number of pupils during the past session rose to 245, and high university distinctions were gained by several of the students. There is a considerable debt upon the institution, and an earnest appeal is made for help towards its liquidation.

A new chapel, to cost about £10,500, is being erected at Pendleton, Manchester; Mr. R. K. Freeman, of Bolton, is the architect. The building is to be of Gothic design, with tower and spire reaching a height of 125 feet, and accommodation will be provided for about 1,200 persons. The Rev. Dr. Pope gave an address at the stone-laying, the latter ceremony being shared by Alderman Davies, Mr. R. Twenlow, Mr. J. Hoyle, Mr. Thos. Pickels, Mr. Keeney, Mr. S. Huer, Mr. A. Gilbert, Mr. Jas. Koyler, and Mrs. Faulkner. The day's proceedings realised £930.

At Salcombe, near Kingsbridge, a Christmas-tree and bazaar have been held, realising £25, to be devoted to various circuit objects.

At Tiverton, Mr. G. M. Savory, B.A., of the Wesleyan Collegiate Institution, Taunton, recently gave an excellent lecture on "Elocution," the proceeds being devoted to the chapel restoration fund. At Humberstone-road, Leamington, a New Year's Christmas sale has been held, which, with a social tea, has realised a sufficient sum to clear off a standing debt.

At Nelson, a Christmas-tree and sale of work recently took place, which realised the goodly sum of £328.

Rev. A. C. McLaghen has been lecturing in connection with the Midland-park Wesleyan Temperance Society on the Customs and Habits of the Salus, illustrated with an exhibition of knalls, weapons of warfare, implements in use, and native dress.

SOCIETY OF FRIENDS.

A series of religious meetings were held at Wilmslow last week, at which Mr. Jonathan Grubb took part. On Tuesday, the 13th, Mr. Grubb was at a special evangelistic meeting at Alton, in Hants.

Special religious meetings were held all last week at the Bedford Institute, Wheeler-street, Spital-fields. They were well attended, and it is believed that many persons have been seriously impressed. Mr. H. Stanley Newman, of Leominster, and Miss F. Bell, of Alton, have actively assisted these services. On Sunday Mr. Weatherley preached to a large company. On Saturday evening Mr. Grubb was there, and addressed two meetings. He also spoke at the breakfast meeting of the poor on Sunday morning. In the afternoon he addressed the Sunday-schools at Ratcliff Meeting-house, and in the evening delivered a serious and impressive Gospel temperance address to a large company. This address had been preceded by several temperance meetings during the week, one of the most successful of which was presided over by Mrs. Marie Hilton and addressed by ladies. Thirty of Mrs. Hilton's crèche children sang very prettily at intervals, and attracted much attention. A tea-meeting followed on Monday, and above 50 pledges were obtained by this special effort.

Mr. George Satterthwaite has obtained the sanction of his monthly meeting for religious services in the county of Durham.

Mr. Lewis Fry, speaking at Bristol in connection with the Friends' Foreign Mission Association on the 9th inst., said that for many years the Society of Friends, from various causes, which he need not discuss now, did not take a very active part in foreign mission work. This arose from the peculiar views which they entertained regarding the work of the ministry. He would not enter into that question now, nor say that the Friends had at all departed from the views which they held in times past; but they had regarded the point in a somewhat different light, and he was glad that they now had in connection with the Church this missionary society. It conducted very useful operations in several parts of the

world, especially in Madagascar, in India, and in Syria.

Iowa Yearly Meeting has sanctioned a proposal of Eliza Watson, a minister, to visit for Gospel Services the southern part of Sweden, Norway, Friends' Mission in Syria, parts of France and Russia, after attending the next Yearly Meeting in London.

M. DE FREYCINET AND THE NEW MINISTRY.

LETTER FROM DR. PRESSENSÉ.

My last letter would have prepared your readers for the change in the Ministry which has since taken place. That change has, however, been more radical than was at first expected. It was supposed that M. Waddington, who so justly commands the esteem of Europe, would retain the portfolio of Foreign Affairs. It is now evident that the more advanced party which has assumed power has been steadily bent on getting rid of him. I regard this as both unjust and unwise. It was well that he should have been relieved, in accordance with his own wish, of the Presidency of the Council—a post for which he was not adapted; but as soon as the Republic seemed sufficiently strong to dispense with his influence, the party in power has separated from him altogether. In January of the previous year his name had seemed to give to Europe a pledge of wisdom and moderation in the midst of the complete revolution produced in the executive government by the appointment of M. Grévy in the place of Marshal MacMahon. M. Waddington rendered most important services to the Ministry in foreign affairs, both at the Berlin Congress and in the difficult negotiations which followed. His probity, his firmness and prudence, his modesty and disinterestedness, won for him universal esteem. I am well aware that he is to-day maligned by the monarchical faction which triumph over his fall. Even a former ambassador, who served for two years under his Ministry, presumed on the very day of his fall to fling calumnies at his name through the pages of the *Figaro*—the most scurrilous of papers. He has, however, only succeeded in injuring himself. The country will not forget the debt of gratitude it owes to M. Waddington. An absurd report has been abroad that he had sent his detractor a challenge to a duel. Looking at it from the very lowest point of view, he would not have demeaned himself by paying so much attention to a vulgar libel; but beyond this, it is well known that M. Waddington is actuated by the highest principles of Christian morality.

The subject of general inquiry and interest at present is the programme of the new Ministry. The characteristic feature of its composition is the absence of the Left Centre—the moderate party, which, by its prudence and firmness, has done so much to consolidate the Republic. But the Ministers of this section of Parliament were too broad in their views to make the concessions demanded by the French democracy. They would not be urged beyond the point at which the permanent principles of a well-regulated society would be compromised. We fully believe that the new Ministry will observe the same limitation. It will deal leniently with some leaders of the Commune, but it will not restore to them their political rights, and it will not grant that general amnesty, which, under the interpretation put upon it by the extreme party, would account to a justification of the atrocious insurrection of the 18th of March.

The new President of the Council (M. de Freycinet) is like M. Waddington, a Protestant, connected with the Evangelical section of the Reformed Church. He is a man of very moderate opinions, and has not taken any part in the ecclesiastical affairs of his church.

Before the war he did not belong to the Republican party at all. A very successful engineer, and an indefatigable worker, he had devoted himself almost exclusively to his professional duties, and developed in the execution of important public works that faculty which makes him so remarkable as a Minister—aptness in forming and carrying out the most extensive plans for the completion of our iron ways.

He has found a worthy successor in M. Varroy, who entirely shares his views, and who had ably supported his plans in his report to the Senate for the budget. M. de Freycinet has as much decision as acuteness. It was he who was M. Gambetta's right arm during the war, or rather who was M. Gambetta's guiding spirit in the heavy task of the national defence. He acted the part of a real Minister of War throughout those terrible days. He was, doubtless, open to the charge of making mistakes and failures; but he is, nevertheless, entitled to the honour of having efficiently aided in the reorganisation of the army of resistance, which was a miraculous creation after the crushing loss at Sedan, and in the universal demoralisation of the country. This army of defence—improvised, clothed, and armed in a few days—failed, indeed, of victory, but it kept the most formidable enemy long at bay, and saved the honour of the country.

M. de Freycinet is a man of quick intelligence and resolute will, and he has also at command the talents of a true debater. He is one of the best business speakers we have—clear, animated, convincing. He proved himself a political orator of the first rank at the time of the debate on the return of the

Chambers to Paris. No one can wield better than he the weapons of argument; no one knows better how to aim a blow at the enemy's unguarded side. He has continued the close friend of M. Gambetta after having been his most important ally in the war of 1871, and he can rely now upon his powerful support.

We hope, therefore, under the influence of the President of the Chamber of Deputies, to find M. Gambetta more amenable to reason than he was during the short session of December last.

The majority which pretended to support the Ministry, behaved like a minority in opposition, with no other design than to upset the Ministry. It was most troublesome, constantly going beyond its legitimate parliamentary action to interfere in matters properly belonging to the Government, and never allowing a nomination to pass without inquiry and discussion. No Government can exist under such conditions.

The present Chamber undoubtedly means to act fairly, and will not give any pledge to the extreme parties; but it is equally certain that it is inexperienced, and of only mediocre calibre. The primary necessity is to secure from it a sound Government majority, which may give stability to the conduct of affairs. It appears to us that the new Ministry is more likely than the last to arrive at this important result, without which the Republic will acquire a reputation for feebleness and vacillation which must lower it in the eyes of the people.

It is at present in a most favourable position. Calm is fully restored, and the great thing to be avoided is anything like futile agitation.

The one thing we ask of the Government is to govern, and to assume with a firm hand, the direction of the Republican majority, by which it has been appointed, and of which it is to be not only the representative, but the head.

The great debates on the laws of instruction, which involve issues so hotly contested by the clerical party, will commence in a few days in the Senate. This will be one of the most important episodes in that contest between Ultramontanist and modern society, which will occupy the closing years of the nineteenth century, and which will only be concluded when the separation of Church and State shall have entirely eliminated the political element from religious controversies.

The discussions now being carried on within the French Protestant Church will tend also to hasten the solution of that great problem of the relation of the religious and political communities which is the crucial problem of our age.

The year 1880 will be a very memorable one in this respect. I shall endeavour to make clear to your readers the various phases of this crisis, at present so obscure, but which may become so effectual in freeing both Church and State from their present entanglements. It will be of equal benefit to both when the chain which now binds them together, to their mutual detriment, shall be broken.

May I be allowed to recommend to those of your readers who wish to keep themselves exactly informed of the progress of political, religious, and philosophical questions in France, the *Revue Chrétienne*, of which I have been editor for the last quarter of a century, and which steadily sustains, with the assistance of the most eminent Protestant writers, the cause of Christian liberty in every department of life and thought. Its motto is "The Gospel and Freedom." Do we not need, in these testing and critical times, to rally round this glorious standard?

E. DE PRESSENSE.

A DESPERATE attempt was made to assassinate two Roman Catholic priests in the Italian Church, Hatton-garden, on Saturday morning last. The perpetrator of the deed is a young man of the name of Schosha, who returned from the United States some two or three years since. He has been principally occupied in the sale of ice in the streets, and of late in asphaltum working. It appears he is a Milanese. About thirty women are said to have been in the church, when this man coolly entered, and, passing up to one of the pillars, turned round and said, "All out!" Walking to the middle of the altar, he discharged two shots from a revolver at the priest, a Pole, who was at the moment elevating the "Host." Neither of the shots touched the priest. Foiled in his attempt, the man proceeded to injure and destroy some of the valuable articles which are used in the services. Meanwhile, the alarm and excitement had spread, and the priest in charge of the church, the Rev. H. V. Arkell, hearing the noise, came in, and at first, altogether unaided, encountered the assassin in the middle of the church, holding in one hand a revolver, and in the other a stiletto knife. He grappled with him; and, with the aid of a woman who acts as a kind of housekeeper to the establishment, succeeded in preventing any further consequences than some slight injuries to this woman's hands. It is said that the man was guilty of a similar attempt in America; but the very serious allegation is put forward that this attack is connected with a Nihilist conspiracy, owing to the fact that the Rev. Mr. Basanowski, the Polish priest, had published a pamphlet in condemnation of the Nihilists, and had had it translated into many Continental languages. On Sunday evening Cardinal Manning preached in the church, and, while alluding to the sacrilege, ordered an effort to be made for a reparation fund.

EPITOME OF NEWS.

DOMESTIC.

THE Queen and Princess Beatrice went to Whippingham Church on Sunday. The Hon. and Rev. Francis Byng preached. The Right Hon. Sir Michael Hicks-Beach arrived at Osborne on Saturday, and had an audience of her Majesty, and afterwards dined with the Queen.

The Queen has sent by the Hon. Alexander Yorke her portrait and autograph to Mrs. Webb, of Ledbury, who recently celebrated her 101st birthday. The Queen expressed a desire to receive a photograph of Mrs. Webb in return. Mrs. Webb is the widow of the late Mr. Thomas Webb, banker, of Ledbury, and sister of the late Sir Joseph Thackwell.

The Address to the Crown, in answer to the speech from the throne at the opening of Parliament, will be moved in the House of Lords by the Earl of Onslow, and seconded by the Earl of Rosse; in the House of Commons by Lieutenant-Colonel H. E. Home-Drummond Moray, M.P., for the county of Perth, and seconded by Mr. J. P. Corry, M.P. for Belfast.

The Prince of Wales has been on a visit to the Prime Minister at Hughenden Manor, and returned to London on Tuesday evening. His Royal Highness was accompanied from Paddington by Lord Salisbury, Sir W. Hart Dyke, Lord Rosslyn, and Mr. Bernal Osborne. Prince Leopold has returned to Osborne from London.

Thursday was the sixteenth birthday of Prince Albert Victor, the eldest son of the Prince of Wales, and the event was observed at Windsor with the honours customarily paid to members of the Royal Family.

The Princess Louise, who will leave on her return to Canada on the 22nd, opened a new school at Blackheath for the education of girls of the middle-class on Wednesday afternoon last week. The building has accommodation for upwards of 300 pupils, and is the eighteenth school established by the Girls' Public Day-school Company.

It is said that during the ensuing Session the Government will make an effort to please Scotland by taking up the question of the Abolition of the Law of Hypothec, against which so many of its members voted last year.

It is said that the Government will make a serious effort to carry the Criminal Code Bill this Session.

A Cabinet Council was to be held this day at noon.

The Empress Eugénie is expected to leave for Natal, in the *German*, on the 20th of March, and will probably reach Natal in ample time to allow the Empress to arrive at her destination by June 1, the anniversary of her son's death. The *German*, after calling at Cape Town in the performance of her mail duties, will proceed direct to Natal before carrying out her engagements at intermediate ports.

The visit of Lord Hartington to Acerrington has been postponed till the Easter recess. Acerrington is the centre of North-East Lancashire, and it is intended to have a great demonstration, in which Lord Hartington, Mr. Grafton, Sir Ughtred Kay-Shuttleworth, M.P., and other Liberals will take part.

Mr. Gladstone left Charing-cross by the South-Eastern Company's Continental mail train on Sunday evening for Cologne, by way of Dover and Calais. He has been called suddenly to Germany by the alarming illness of a near relative.

It is stated that the Bishop of Manchester's marriage to Miss Duncan, of Bath, will take place in London this day, the 15th inst. Dean Stanley will, it is expected, officiate.

At a meeting of the Mansion House Sir Rowland Hill Memorial Committee on Friday, the Lord Mayor presiding, it was stated that the subscriptions now amount to about £10,000. In view of the special appeal on Saturday last, being the fortieth anniversary of the adoption of the penny post, special collecting sheets were issued.

It is finally settled that the University Boat-race of this year shall be rowed on the usual day—namely, the Saturday before Passion Week. This falls unusually early this season, the 20th of March, and the tide also is most inconvenient, compelling the race to start at 7.30 a.m. There has not been so early a start since 1866.

The arrangements for the great banquet in the Birmingham Town Hall on the 20th inst., to celebrate the opening of the Liberal Club, are making satisfactory progress. About 1,500 persons in all will be accommodated on the occasion, only 300 of whom, however, will partake of the banquet, the rest being spectators. The principal speakers will be Mr. Bright, M.P., Sir W. Harcourt, M.P., Mr. Chamberlain, M.P., Mr. C. C. Coates, M.P., Mr. Thomas Lea, M.P., and the Earl of Camperdown. Mr. Bright and Mr. Chamberlain are also expected to be present at the *soirée* of the Junior Liberal Association on the 24th. The Borough Members' meeting, on Saturday, the 20th inst., will commence at five o'clock in the afternoon. The application for seats for this occasion has been unprecedentedly and even unexpectedly large.

The Lords Commissioners of Her Majesty's Treasury have issued a minute addressed to all the Government clerks and servants requesting to be informed (and

leaving room for the information on the circular note) as to whether they are engaged in any mercantile or other profitable employment of any kind whatsoever after the expiration of their usual office hours. On the replies stating affirmatively the nature of the after-office hours' occupation the employés are requested to select either the employment of the Government *in toto*, or resign their appointments. The result in one department of the Government has been that several clerks who were discovered to be engaged in a dual capacity have been compelled to resign one or the other, according to choice. Any servant of the Crown who now employs his time in either the Army and Navy Stores, the Civil Service Stores, or any other stores, during office hours, or afterwards, will be compelled to relinquish the same, on pain, upon refusal, of dismissal from Her Majesty's service.

The Tichborne case came before Mr. Justice Field in Judge's Chambers on Monday in connection with the application for a writ of error to show why the Claimant's sentences should not be concurrent. The Crown was represented by Mr. A. L. Smith, and the Claimant by Mr. Snelling, representing Mr. Kimber, of Queen-street, solicitor. The counsel for the Crown stated that he had not yet been able to get the roll drawn, although 24 days had elapsed since the application for the writ. After counsel had addressed the Court at length, Mr. Justice Field decided to grant the Crown 14 days to complete the roll. Mr. Kimber had a long interview with the Claimant at Portsea prison on Friday last. The prisoner expressed himself sanguine respecting the application on the writ of error.

The United Presbyterian Presbytery at Edinburgh, at a meeting held on Tuesday, unanimously adopted the following resolution:—"That a memorial be transmitted to Her Majesty, earnestly entreating her to exercise her authority to put a stop to the atrocities which are being perpetrated in Afghanistan in burning villages and in leaving helpless women and children to die of cold and hunger, proceedings at variance not only with the dictates of Christianity, but even with the laws of civilised warfare."

The report of Mr. J. M. Ludlow, the Chief Registrar of Friendly Societies, for the year ending the 31st December, 1878, has just been issued. The number of societies registered or certified in existence at that date was 786, against 671 in 1877 and 637 in 1876. Including the conversion of friendly societies into branches and the incorporation of existing building societies, the increase amounts to no fewer than 1,050 on the year.

Speaking at the Suffolk Quarter Session at Ipswich, on Thursday, Lord Waveney said he never remembered such a year as that just ended, which was not equalled even by that preceding the passing of the Poor Laws. The troublous times had been met by the agriculturists and tenant farmers, upon whom the burthens pressed most severely, with firmness and courage absolutely marvellous.

The Lord Chamberlain persists in his refusal to allow the National Sunday League to use the Connaught Theatre for the performance of sacred music and the delivery of popular lectures on Sunday evenings.

Mr. Chamberlain, speaking at a Liberal meeting at Birmingham on Thursday night, said that it was upon the foreign policy of the Government that the coming elections would have to turn, and he ventured to say that that policy had, from beginning to end, been a disastrous failure. The present Government had either been the most incompetent or the most unfortunate which had existed in the present century. Their policy was only three years old, and not a month passed without witnessing some new crop of anxieties, or some new disaster, and some new evidence of the signal collapse of one or the other of the projects of the Administration. Their misfortunes were like novels which appeared in penny numbers—they were always "to be continued in our next."

Sir Arthur Hobhouse, K.C.S.I., presided on Monday evening at a lecture on the war in Afghanistan, given by Lieutenant-Colonel R. D. Osborn, in the lecture-hall of the Congregational Church, Streatham-hill. The lecturer denounced the policy of the Government in Afghanistan as having been a wanton provocation to war, and a deplorable failure in its results. Sir Arthur Hobhouse said no man could better serve his fellow-countrymen at the present juncture, than by helping to inform them about Indian affairs, and he had no doubt what the verdict of the country upon the Government would be when those affairs were better understood by the English people.

A dangerous eye disease is becoming prevalent in the East-end of London; so, at least, says a correspondent of a morning contemporary. The disease is known as "the blight." Although at present of a mild type, it has been pronounced by an experienced oculist to be of a highly infectious character, with a tendency to intensify in degree as the epidemic progresses, and the correspondent urgently advises that each case should be carefully isolated.

Government do not seem to have decided yet whether they will prosecute Messrs. Killen, Davitt, and Daly, for seditious speeches in Ireland; but, should they so resolve finally, an application will be made in the

Court of Queen's Bench to change the venue from Sligo to some other place. This, it is understood, will be strenuously opposed on behalf of the prisoners.

A correspondent of the *Echo*, writing on the ravages of "rot" in sheep, says that in the three counties of Somerset, Devon, and Cornwall, the losses of sheep may be counted by thousands. Of cattle, he says, "more than one-half of those which have grazed in the great basin of the Somerset levels are more or less affected by it, but not enough to cause death." Scores of flocks of breeding ewes have been sold at prices varying from 5s. to 23s. a head. Hundreds of farms in these counties are virtually denuded of sheep.

Mr. W. Miller, a local preacher, while addressing a congregation at Tintagel, North Cornwall, on Thursday evening, fell down and died almost instantly.

A statistical abstract of failures during the past year is published in the current number of *Kemp's Mercantile Gazette*. The total for the year is 15,732. There has been an extraordinary increase in insolvencies during the past five years. In 1875 the number was 9,194; in 1876 it rose to 10,848; in 1877 to 11,247; in 1878 to 10,630; and in 1879 to 15,732.

An agricultural contemporary publishes some figures illustrative of the pressure to which the farming community have been subjected during the last twelvemonths. No less than 1,430 failures of farmers were recorded during the twelvemonths of 1879, as against 815 in 1878, and 477 in 1877. It is probable, too, that the worst has not passed away.

According to the annual report of Captain Shaw, the chief officer of the Metropolitan Fire Brigade, the value of property destroyed last year in London was less than in any previous year since the formation of that body. The number of calls for fires or supposed fires received during the year was 1,949. Of these 116 were false alarms, 115 proved to be only chimney alarms, and 1,718 were calls for fires, of which 159 resulted in serious damage, and 1,559 in slight damage. The fires of 1879, compared with those of 1878, showed an increase of 59; and, compared with the average of the last 10 years, there was an increase of 85.

FOREIGN.

Decrees appointing 17 Prefects, 50 Sub-Prefects, and 64 Prefectural Councillors, were officially published in Paris on Tuesday.

General Farre, the new French Minister of War, has been making numerous changes in the officers of the Staff. He is appointing officers who are known to be sound Republicans.

Some Radical deputies have waited on the French Ministry and demanded the expulsion of Prince Napoleon from France. The *Gaulois* says that a Bill demanding the expulsion of Princes belonging to the Monarchical and Imperial dynasties will be brought before the Chamber.

From Berlin we learn that Prince Bismarck is still so unwell as to be unable to undertake the journey from Varzin to Berlin. A vote of credit, amounting to £300,000, is before the Prussian Landtag for the relief of the famine-stricken districts in Silesia, where the persons needing relief are calculated at 100,000.

Owing to the extreme cold, wolves abound in Hungary. A band of these animals passed through one of the suburbs of Temesvar, destroying any animal which was not housed. A clergyman who was returning home in a sledge from a neighbouring town was beset by a pack of wolves. He bade the driver make all possible speed; but at a sharp turning the sledge was upset, the clergyman was thrown out, and torn to pieces before the eyes of the terrified driver. In a country village a few wolves came boldly at mid-day into the inn yard and devoured an ass; and at Szalouta a shepherd was killed and eaten as he was passing along the road at night.

The Berlin correspondent of the *Times* says that Russia is preparing to make a campaign against Merv in the spring. General Kaufman, who is well acquainted with affairs in Central Asia, will conduct the expedition, which this time will not start from the Caspian Sea, but from Samarkand; a second expedition under General Turgukassoff will at the same time advance from Tschilischl. The Khan of Khiva and the Ameer of Bokhara are to take part in the campaign. The Khan of Merv has, it is said, solicited the aid of Great Britain.

The judgment of the Italian Court of Appeal, annulling the marriage between Garibaldi and Signora Raimondi, will be published on Monday.

A shoemaker, named Curkiewitz, has just died at Bromberg, at the age of 112.

The Queen of Spain has recovered from the bilious attack attributed to the cold weather and the excitement of the attempted regicide.

The report of a concentration of troops in Poland is (the Berlin correspondent of the *Morning Post* says) devoid of foundation. The fortresses on the frontier are being put in repair, but that is not held to have any warlike significance, inasmuch as the work has been in progress for some time back. It is also true that new rifles are being served out to the infantry, but the reason of this is that the rifles hitherto in their hands were of an obsolete pattern. The *Tekkes*, it is said, in-

stead of awaiting attack, seem anxious to take the aggressive.

The *Moscow Gazette* states that the police discovered there on the 6th inst. a depot of revolutionary proclamations in Russian and other languages. They also found some galvanic batteries, and arrested a man who, although dressed in ragged workmen's clothes, had 12,000 roubles concealed about his person. The Russian newspaper, the *Word*, has been suppressed for publishing an article entitled, "The Task of West European Civilisation and Contemporary France."

The Turks thus explain the position of the Greek question at the date of M. Waddington's retirement. Germany and Austria having asked him to suggest a fair frontier, and the latter suggesting as much forbearance as possible towards Turkey, he proposed a boundary, giving Greece the greater part of Thessaly, but leaving the town and district of Janina, in Epirus, to the Porte. Germany and Austria gave their immediate adhesion, and Italy and Russia followed, the latter with one or two judicious observations of detail, but England has not yet replied.

The Albanians have entered a protest against the proclamation of Mukhtar Pasha advising them to submit quietly to the occupation of Gussainje by the Montenegrins. The Albanians declare their determination not to submit to this occupation, and call for more assistance in their opposition. Emissaries of the Albanian League are preaching war against the enemies of Albanian independence.

A telegram from Alexandria says that the following are the heads of the financial liquidation already settled by the Controllers with the Government: The Unified Debt interest is reduced to 4 per cent., with an increase on realisation of a surplus; the short loans are to be converted into Unified stock, and the Monakabaleh is abolished with compensation by future remission of taxation. Universal regret, the telegram adds, is felt at the departure of Colonel Gordon. The suppression of the Central Africa Slave Trade, though well begun, is far from being completed.

The *Moniteur Egyptien* publishes a letter from the Khedive addressed to Colonel Gordon, thanking him for the loyalty, devotion, and activity he has always displayed as Governor of Soudan, and accepting with deep regret his decision to resign. Colonel Gordon has arrived at Alexandria on his way to Europe.

News from the West Coast of Africa states that the King of Agbosome's chiefs have ceded to England their seaboard territory, extending two miles inland, in consideration of the sum of £252, which has been paid to them, and the privilege of landing duty free twenty puncheons of rum and sixty cases of gin. Some adjoining territory has also been secured on similar terms; but the people will not sanction the action of the chiefs. The object of the annexation is said to be to prevent smuggling into British territory.

A Chicago telegram states that there is an immense grain blockade in that city. The elevators, which have a capacity of 16,000,000 bushels, are nearly filled, and about 1,000,000 bushels are afloat. The blockade, it is stated, has been brought about by the constant purchases of the syndicate having forced prices to a point at which it is unprofitable to ship grain.

It appears from a New York telegram that the total eclipse of the sun has been successfully observed near Fresno, California. There has been an almost total eclipse of the sun for some time past in Great Britain without any observations (other than oral) being made.

MR. SPURGEON.—The latest news from Mentone is that "all goes well," and that Mr. Spurgeon's health is daily improving. The days of summer loveliness are still unbroken; no rain has fallen for weeks, and, consequently, in some places in and about Mentone, the dust lies deep. This dryness of the atmosphere and of the ground greatly conduces to a patient's recovery from rheumatic affection; and hence his friends are hoping that the pastor will return to his people in more perfect health than he has known for some time. Writing on the 10th instant to a friend, Mr. Spurgeon says: "I am gathering strength. We have had thirty-five days of fine weather without a break. This is reviving. I hope to set out for home the first week in February; but pray clear your tight little island of frosts and fogs, and of the Jingoos." We regret to state that Mrs. Spurgeon's health has not improved during the past week, although prior to this release she enjoyed sufficient strength to conduct the Book Fund operations with more energy than usual. We may state here that G. Williams, of St. Paul's Churchyard, has distributed, as new year's gifts among the missionaries and other agents of the London City Mission, between five and six hundred copies of volume iv. of Mr. Spurgeon's "Treasury of David." Having commenced with volume i., which is now in its 17th thousand, Mr. Williams has thus presented each of the visitors with the first four volumes of the commentary. The special evangelistic services at the Tabernacle are being carried on with spirit. Rev. Charles Spurgeon preached for his father on Sunday last, and the services at the Tabernacle next Sunday will be conducted, in the morning by the Rev. Dr. Donald Fraser, and in the evening by the Rev. W. Stott, of St. John's-wood.

GLEANINGS.

STATISTICS OF SUNSHINE.—The Registrar-General shows in his weekly return the time during which, day by day, the sun shines out at Greenwich Observatory, overlooking London. On beginning, in 1877, this contribution to the history of the sun, he explained that the account is obtained by means of Mr. Campbell's Registering Sundial, on which, when the sun shines "brightly," a marked cardboard becomes discoloured or altogether burnt through. The following table gives, for every month of the last two years, the number of days on which there was bright sunshine, and the time it lasted:—

	1878.		1879.	
	Days with Sunshine.	Hours of Sunshine.	Days with Sunshine.	Hours of Sunshine.
January	17	350	8	148
February	12	329	14	317
March	23	731	22	910
April	29	1504	27	746
May	30	1660	31	1356
June	28	1834	28	1419
July	31	1839	28	993
August	29	1600	26	1391
September	29	1275	26	1165
October	26	1008	18	667
November	15	405	17	432
December	12	163	14	284
	281	1,2408	250	9628

In both years June was the month of greatest sunshine. The sun shone brightly for more than 13 hours on two days in 1878, the 12th of May and the 28th of June, and on one day in 1879—namely, the 10th of June.

IN THE GRIP OF AN OCTOPUS.—A Government diver in Victoria, Mr. Smale, while at work on the bed of the Moyne River, at Belfast in that colony, had a severe struggle with an octopus, of which he gives the following account in the *Melbourne Argus*:—"Having thrust his arm into a hole he found that it was held by something; the action of the water was stirring up the clay, and therefore I could not see distinctly for a few minutes, but when it did clear away I saw to my horror the arm of a large octopus entwined around mine like a boa-constrictor; just then he fixed some of his suckers on the back of my hand, and the pain was intense. I felt as if my hand was being pulled to pieces, and the more I tried to take it away the greater the pain became; and from past experience I knew this method would be useless; but what was I to do lying in this position? I had the greatest difficulty in keeping my feet down, as the air rushed along the interior of my dress and inflated it; and if my feet had got uppermost I should soon have become insensible, held in such a position; and also if I had given the signal to be pulled up the brute would have held on, and the chances would have been that I should have had a broken arm. I had a hammer by me, but could not reach down to use it on the brute. There was a small iron bar about five feet from me, and with my foot I dragged this along until I could reach it with my left hand. And now the fight commenced; the more I struck him the tighter he squeezed, until my arm got quite benumbed; after a while I found the grip began to relax a little, but he held on until I had almost cut him to pieces, and then he relaxed his hold from the rock and I pulled him up. I was completely exhausted, having been in that position for over twenty minutes. I brought the animal up, or rather a part of it. We laid him out, and he measured over eight feet across; and I feel perfectly convinced that this fellow could have held down five or six men."

Some of our acquaintances are like unboiled lobsters, in shaking hands they never know when to let go.

It is really wonderful the amount of assistance a young lady requires in holding up a five-ounce prayer-book in church, when she has a young man with her.

Never use fast words. It may not always be agreeable. "How do you like my boots, love?" exclaimed a youthful bride. "Oh, they're immense," replied the partner of her joys, and she had her first matrimonial fainting away as the result.

Professor Stewart, delivering an address to the University of Edinburgh, told of a practitioner who, when asked forty years ago, whether he believed in phrenology, "I never keep it (he had a shop), and I never use it; but I think it highly probable that if given frequently, and in liberal doses, it may be useful in irregular gout."

The latest Yankee trick is worthy of the genius that invented wooden nutmegs. Baring Brothers recently advanced money on a cargo of supposed oranges. But the cargo was principally sand, with the holes and crevices of the boxes carefully plugged with pieces of real fruit, which completely imposed upon the inspectors.

AMERICAN NAMES OF TOWNS.—The following is said to be a correct topographical direction to a place in Nevada:—"Buttermilk Canon is in the Paradise Mountains, about ten miles from Gouge Eye, on the road leading from Lunburga to Whoop-em-Up, via Bull Town, Lay-em-out, and Hungry, and just over the mountains from Bung-Eye and Knock-em-Stiff."

A GOOD RETORT.—It is not always a safe matter to hazard remarks upon the personal appearance of those with whom we are brought into contact. At a table d'hôte at Boulogne an Englishman, a very bumptious individual, was accompanied by a lady, and sitting opposite to them was a young German,

on whose fingers were a number of massive rings. After gazing at him, the Englishman, addressing his companion in a loud tone, said, "I hate to see a man with rings on his fingers!" The German replied to this with a sneer, so the Englishman "went for" him again, and said, in a still louder tone, "Do you know what I would do with a ring if I had one?" Before the lady could reply, and to the great amusement of all who heard it, the German broke in, "Vare it in your nose!"

THE LIGHT OF THE FUTURE.—In one of his recent lectures on "Lights" at the Society of Arts, Mr. Preece, chief of the Telegraph Department, said that a phosphoric paint had been invented, which could be applied in its illuminating state to life-buoys when thrown to drowning people at sea, and he recommended its use on shipboard. Referring to electricity being the medium of the light of the future, Mr. Preece said gas would eventually be superseded for all but heating purposes. The electric light, by means of the Jablochky candle, would undoubtedly be the light to come.

ARTIFICIAL DIAMONDS.—A correspondent of the *Times*, writing from Paris, says:—"I forward an artificial diamond for your inspection of my manufacture, which an ordinary observer cannot possibly distinguish from a genuine diamond. Similar stones to these have successfully stood the test of public opinion for some time past since they were introduced into England by a firm at the West-end under name of 'Diamante' brilliants. These stones are not reproduction of real diamonds effected by chemical means, but are simply artificial stones of absolutely perfect manufacture, produced by a new process; and apart from their relatively infinitesimal intrinsic value, they successfully fulfil all the purposes for which real diamonds, even of first quality, are utilised. The stone enclosed would, if real, be worth £200, but can be sold for a few shillings, and similar artificial stones mounted in gold with the best workmanship will pass muster, and even close scrutiny, anywhere and under all circumstances. And what further can be desired?"

A HIGHLY-RESPECTED GENTLEMAN, with whom not a few of the readers of this journal were, in a greater or less degree, acquainted, has just passed away. We refer to Mr. Michael Foster, surgeon, of Huntingdon. He was connected in a very intimate way during an extended life with the Baptist Church. Many a minister and missionary of both the Baptist and Independent denominations will have a tender recollection of his ever beaming face, and kindly, cheery manner. His devout and unquestioning piety will long live in the loving memory of his numerous friends. His heart and home ever stood wide open to good and true men who visited the old town of Huntingdon for the purpose of serving the cause of religion. He was a friend and co-worker with the late Mr. Potto Brown; and his death at sixty-nine removes another living link of association with a Past which Huntingdon and the Fen district will never forget. Many will recall the painful circumstances of the death of Mr. Foster's son John, through an explosion of gas in a friend's house a few years since. This able young man was assistant to Sir Henry Thompson, and rendered his aid to the operation performed by that eminent surgeon upon the Emperor of the French. Mr. Foster's eldest son is Dr. Michael Foster, the distinguished scientist and lecturer at Cambridge University.

The unexpected death, on Saturday morning last, of Mr. Serjeant Parry, removes from the courts of law a well-known figure, and from the roll of our notable citizens a man of ability and honour. Few persons can have paid even chance and infrequent visits to the Courts at Westminster and Guildhall in the past without seeing the burly figure of the worthy Serjeant; and if they listened to his voice, they will not forget the impressive and earnest way in which he placed before a jury the real merits of a case which he had under his charge. The "Serjeants-at-Law" are now very few in number; their Inn is broken up; and the "Old order giveth place to new." Serjeant Parry shared with his "brother Ballantine" the foremost place in the old order; and he is said to have won the hearty respect of those amongst whom his work was done Term after Term. In earlier days Mr. Parry was a zealous politician of the Radical school, working side by side with such men as Vincent and the moral-force Chartists. He tried to obtain a seat in the House, but was unsuccessful both at Norwich and Finsbury. There can be no doubt but that his well-known sympathies with liberty and progress often procured his selection as an advocate in cases which involved such considerations. It will be remembered that he was the leading counsel for the defendant in the Akenham Burial case. He has passed away at a comparatively early age, for he was only sixty-three. The good words and the cordial respect of many of his fellow-citizens follow him to his grave. It is mournful to add that Mrs. Parry, the second wife of the Serjeant, died but a few hours before him; and it is remarkable that the cause of death in both cases is said to have been congestion of the lungs. A large family of young children is left behind.

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BIRTHS.

EATON.—Jan. 8, at Agney Lodge, Bournemouth, the wife of the Rev. Walter F. Eaton, of a son.
HORDER.—Jan. 5, at 71, Endless-street, Salisbury, the wife of Mark Garrett Horder, of a daughter.
MALPAS.—Jan. 12, at 25, Park-street, Grosvenor-square, Lady Malpas, of a daughter.
POWELL.—Jan. 6, at Little Drayton Vicarage, Market Drayton, the wife of the Rev. Newdigate Powell, of a daughter.
SAIT.—Jan. 7, at Standon Rectory, Staffordshire, the wife of the Rev. Edward Sait, of a son.
SMITH.—Nov. 27, at Fingal, Tasmania, the wife of George S. Smith (late of 21, Larkhall-street, Clapham), of a daughter.
WATSON.—Jan. 6, at St. Leonard's Vicarage, near Tring, the wife of the Rev. H. G. Watson, of a son.

MARRIAGES.

FRADD.—SOUTHWELL.—Jan. 7, at the Upper Hill-street Baptist Church, Wisbech, by the Rev. J. C. Jones, M.A., cousin of the bride, assisted by Mr. John Cockett, Edwin Horace, only son of the late Mr. Joseph Fradd, Durham, Wales, South Africa, to Martha (Matie), youngest daughter of the late Mr. F. C. Southwell, of Wisbech. No cards.
PARKYN.—FRISCH.—Jan. 13, at St. John's Congregational Church, Thornton Heath, by the Rev. W. Jesse Jupp, assisted by the Rev. L. Stanway Jackson, the Rev. N. Lindon Parkyn of Christ Church, Addiscombe, to Anna Mary Frisch. No cards.
READ.—THORPE.—Jan. 6, at St. Stephen's, North Row, Thomas C. Read, of Roman-road, Old Ford, to Jessie, youngest daughter of G. Thorpe, Cambridge-road, Mile-end.
ROBINSON.—PAGE.—Jan. 8, at West end Chapel, Hammer-smith, by Rev. W. Page, B.A., brother of the bride, assisted by Rev. A. Grant, of Glasgow, and Rev. T. C. Page, of Caversham, Rev. W. V. Robinson, Rev. E. of Enderbridge, son of the late Rev. John Robinson, of Okehampton, to Emily Jane, youngest daughter of W. W. Page, Esq., of Maidstone.
STUART.—GUY.—Jan. 6, at St. Giles's, Norwich, the Rev. E. A. Stuart, M.A., vicar-designate of St. James's, Holloway, to Emily Ada, daughter of J. Guy, Esq., of Causton House, Norwich.
JONES.—WATKINS.—Dec. 30, at Bethel Calvinistic Chapel, Brecon, by the Rev. H. Davies, assisted by the Rev. B. Morris, Mr. William Jones, of Watergate, Brecon, to Miss Watkins, Penally.

DEATHS.

BONNER.—Jan. 12, at the residence of her son, Cold Bath-square, Clerkenwell, Letitia Bonner, in her 84th year, very suddenly but very peacefully. "So her spirit has loved sleep."
BETTS.—Jan. 10, at Church Cottage, King's Langley, Lydia, widow of the late John Betts, Esq., in the 95th year of her age.
CLARK.—Jan. 7, by an accident in crossing Waterloo Bridge, Arthur, Turner Clark, third son of the late Joseph Clark, J.P., of Southampton.
CLARKSON.—Jan. 8, at his residence, Batley, Yorkshire, Mr. John Clarkson, in his 85th year. Friends will please accept this intimation.
FOSTER.—Jan. 7, at Huntingdon, Michael Foster, F.R.C.S., aged 69 years.
GREENWOOD.—Dec. 29, at the Manor, Barking, the Rev. J. Greenwood, co-pastor of the Baptist Church, Barton Pals, suddenly, of hemorrhage of the lungs, aged 41 years.
HAWKE.—Dec. 27, of consumption, Jane, second daughter of the late William Hawke, of St. Giles's, London.
LEWIS.—Jan. 8, at the Manor, Tenby, South Wales, in his 84th year, James William, third son of the late Rev. Lewis, and medical student of the Queen's University in Ireland.
LEE-WARNER.—Jan. 7, at St. Mary Bredin's Vicarage, Canterbury, in his 67th year, the Rev. George Brydges Lee-Warner, M.A.
LANDER.—Jan. 6, at 20, Ennis-road, Finsbury-park, Emily, younger daughter of the late John Lander, F.R.C.S. (the African Traveller).
MURHEAD.—Jan. 7, at Rockside, Matlock Bridge, Keston, Mary, wife of the Rev. William Murhead, of Shanghai, aged 30.
MADDY.—Jan. 7, at Hardest, Suffolk, Finesia, widow of the Rev. John Maddy, D.D., Canon Residentiary of Ely and Chaplain-in-Ordinary to the last four sovereigns.
NEWMAN.—Jan. 6, at Hookworthy Vicarage, Devon, after a few hours' illness, the Rev. William James Newman, M.A., only son of the late William Newman, Esq., of South Town, Dartmouth, and 25 years' Vicar of Hookworthy, aged 60.
POWELL.—Jan. 6, at Newport, near Berkeley, Gloucestershire, George Powell, youngest son of John and Mary Powell, late of Broadstairs. His end was peace.
PARSON.—Jan. 5, at Church-hill, Haslemere, Surrey, the Rev. Richard Parson, aged 71 years.
NATHAN.—Dec. 22, at his residence, 20, Hamilton-road, Highbury, the Rev. John Nathaniel, Wesleyan Minister, in the 74th year of his age.
RIDLEY.—Jan. 7, at Hexham, Errington Ridley, of Burwell House, aged 78.
ROBES.—Jan. 9, at Church-street, Spitalfields, after a long and painful illness, Mary Ann Robes, late of North Row, Mile-end, and of Southwold, Suffolk, aged 80.
PARRY.—Jan. 9, at 60, Holland-park, after a few days' illness, in her 64th year, Elizabeth, the beloved wife of Mr. Serjeant Parry, and within a few hours afterwards, Mr. Serjeant Parry himself, in his 64th year.
WILLIAMS.—Jan. 13, at 5, New Park-terrace, Castle-fields, Shrewsbury, aged 79 years and nine months, John Williams, father of the Rev. J. C. Williams (Methodist New Connexion), Belfast, of the Rev. J. C. Williams, Stoke-on-Trent; and of the Rev. S. Fletcher Williams, Everton, Liverpool; for many years a member of an office, and a lay preacher of the Methodist New Connexion, Shrewsbury; deeply lamented by his family and friends.
WALKER.—Jan. 8, at 27, Brickgate, Leeds, Henry Woodhead Walker, aged 54 years. Interred at Woodhouse Cemetery, Jan. 7.
WALKER.—Jan. 10, at the Redhill Reformatory, Ann Harriott Walker, for 23 years Matron of the Institution (formerly of the Royal Caledonian Asylum), aged 75 years.

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